CATALOGUE

OF THE

SANSKRIT MANUSCRIPTS

IN THE

BRITISH MUSEUM.

BY

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This Catalogue of the Sanskrit MSS. in the British Museum has been compiled by Professor Bendall, late a Senior Assistant in the Department of Oriental Printed Books and MSS. The system of transliteration followed in its pages is mainly that adopted in the Catalogue of Sanskrit Printed Books, and the general arrangement of its contents is in agreement with the other catalogues of Oriental MSS. in the British Museum.

ROBERT K. DOUGLAS,

Keeper of the Department of Oriental Printed Books and MSS.

British Museum,

December, 1902.

AUTHOR'S PREFACE.

THE Collection, of which the present volume describes the largest and most characteristic portion,* though not of very great extent, is interesting, not only from its literary value, but also from the variety of its sources.

In conformity with the general plan of the Catalogues of the Department, these may be now briefly indicated.

The Sloane Collection, to which six† of the MSS. belong, was completed by Sir Hans SLOANE about the beginning of the 18th century.

The principal donors (in chronological order) are:—

T. H. BABER, who, in 1829, presented the collection of South Indian MSS. marked Add. 7123—7136.

The late Professor William WRIGHT, LL.D., Adams Professor of Arabic at Cambridge, and formerly Assistant Keeper of Oriental MSS. in the Museum, who presented a valuable and ancient series of MSS. from Nepal, now numbered Or. 2—11, 87, 88, 1079—80.

The late Sir A. W. FRANKS, Keeper of Medieval Antiquities, and Colonel S. B. MILES, in 1873 and in 1891 respectively, made donations of several MSS.

The chief collections acquired by purchase were obtained from the following scholars:—

Colonel POLIER (1741—95), as to whom see note on p. 1.

Major (subsequently Colonel) Thomas Best JERVIS, from whom was purchased, in 1843, a collection of transcripts on European paper of Sanskrit works on astronomy and mathematics (Add. 14,347—390).

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* *i.e.* the Vedic and ordinary Sanskrit (Brahmanic) literature, forming section A. of the present volume, and the Buddhistic, section B., pp. 225—233. The Jain literature, chiefly Prakrit or Sanskrit commentaries on Prakrit, is reserved for a future volume.

† See the Classified List of Numbers.

William ERSKINE, by whom was made the large collection bought in 1868 and marked Add. 26,337—662, is well known as a Persian scholar, and as such is fittingly commemorated in the Preface to the Catalogue of Persian MSS. (vol. iii., pp. xix., xx.).

In 1884-5 the compiler of the present Catalogue made a collection of MSS. in Nepal and Northern India, some of which (Or. 3341—3364) were, under Treasury Sanction, sold to the Trustees.

Surgeon-Major G. H. D. GIMLETTE, I.M.S., collected in Nepal some very interesting palm-leaf MSS., a portion of which (Or. 3559—3568) were sold to the Museum.

In 1873-74 Dr. H. JACOBI, now Professor of Sanskrit at Bonn, collected in Rajputana (Jodhpur, Jesalmir, Bikaner), under the auspices of the late Dr. Buehler the series of MSS. (Or. 5115—5258) which form the finest individual collection of Indian MSS. on the shelves of the Museum. Most of these are in some way connected with the Jain community, of which Dr. Jacobi is among the chief living investigators. Works directly treating of the Jain religion do not fall within the scope of the present volume; but the works of Jain authors on general subjects, and copies by Jain scribes of Brahmanical works, are amongst the most interesting MSS. now described.

Palæographical notes have been added to the descriptions of some of the oldest MSS. These notes may be thus classified:—

On MSS. from *Nepal:* nos. 349, 440, 536, 193, 546.
,, ,, *Bengal:* nos. 166, 378, 195.
,, ,, *Orissa:* no. 131.
,, ,, *Malabar:* no. 214.
,, ,, *China:* no. 541.

The illuminated MSS. may be classified thus:—

Epic and Puranic works: nos. 99 (the Sussex Rāmāyaṇa), 83, 90, 97, 143 (Mahābhārata); 104 (Bhāgavata); 118A, 123.

Buddhist works: 534, 544, 542.

With the latter class Monsieur A. Foucher's work "L'Iconographie bouddhique" should be compared. It was received too late to be utilized for the present work.

Notes on binding and the like are given in the descriptions of nos. 88, 142, 546.

A few notes on new points of literary and political history, suggested by some of the MSS., were published* in the Journal of the Royal Asiatic Society, 1896, pp. 215 sqq., and *ibid.* 1898, pp. 228 sqq. Students of Jain history may find new matter under nos. 376, 382.

My indebtedness to correspondents at a distance is acknowledged in the body of this work; and I must add a word of thanks to my friend Professor Blumhardt, for frequent permission to utilize his extended knowledge of the Aryan vernaculars.

The indices have been arranged on the model of the Catalogue of Sanskrit MSS. in the Bodleian.

CECIL BENDALL.

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* A satisfactory result of this publication is noted at p. 120, n. 2.

CATALOGUE OF

SANSKRIT MANUSCRIPTS.

A. BRAHMANICAL LITERATURE.

I. VEDIC MANUSCRIPTS.

A.—ṚIG-VEDA.

1.

Add. 5351.—Foll. 385 (original numbering by separate ashṭakas); European book form; folio, 15½ in. by 7 in.; 12 lines; Devanagari, dated V.S. 1838 (A.D. 1781).

[Col. Polier.[1]]

ऋग्वेदः

Ṛigveda.—*Saṃhitāpāṭha.*

See the editions of Max Müller, Aufrecht, and Rājārāma Bodase (Bombay, 1890).

Ashṭaka 1 ends :—

इति ऋष्टमो ध्याय: समाप्त: ॥ श्री ॥ संवत् १८३८ वर्षे मिती वैशाखमाशे कृष्णपक्षे तिथौ ५ भृगुवासरे लीषी प्रथमाष्टक समाप्ता: लीषी सवाई जैपुरमध्ये ॥

Similar inscriptions, with dates within the same year, V.S. 1838 (A.D. 1781), occur at the ends of some other ashṭakas.

In the eighth ashṭaka the numbering of the vargas differs from that of the editions (and from most of the MSS.), owing to the

[1] The present collection of MSS. (in 11 volumes, Add. 5346—56), probably the first collection of Vedic works ever made by a European, was formed apparently about 1783, in Rajputana, by Lieut.-Col. A. L. H. Polier, an officer of Swiss extraction, who served the East India Company between 1759 and 1789. Further details of Polier's life (1741—95) are given in Hoefer's *Biographie Universelle.*

In the first volume (Add. 5346) is bound a long letter (dated 20th May, 1789) from Polier to Sir Joseph Banks, a Trustee of the Museum, in which he points out that fruitless efforts had been made to obtain copies of the Vedas "on the Coast of Coromandel . . in several parts of Bengal, and at Bennares." "My researches," he continues, "at Awd, Lacknow, Agra and Delhy were perfectly useless." Subsequently, hearing that copies could be had from Brahmans at Jeypore with the authorization of the Rāja (Pratāpa-siṃha), he made an application to that sovereign, which was granted, and "in the course of a year, paying the Brahman transcribers at a certain rate per every hundred *Ashtok* [a confusion of the words *ashṭaka* and *anushṭubh?*] or Stanza," he "obtained the books."

insertion of several of the doubtfully authentic hymns called *khilas*.[1]

Thus the *khila* no. 22 in the (second) edition of Müller (अविधवा०) occurs in its usual place in the ashṭaka, after adhyāya 3. The first varga of adhyāya 4 accordingly bears the number 30, instead of 29. Similarly, *khilas* 25 (verses 1—13 only) and 27 are inserted at their regular places (occurring on fol. 371 in this MS.).

Owing to these additions the total number of vargas reaches 56, as against 49 of the editions.

The actual text of the *Saṃhitā* ends at fol. 383*b*, l. 7 (०सुसहासति).

Then follows immediately the stanza तच्छंयोरा . . . चतुष्पदे, printed as stanza 5 of *khila* 32 by M. Müller (ed. 2, vol. iv., p. 541), after which: दशमं मंडलं ॥ अथ महानाम्न्यः ॥ The hymn विदामघवन्०, better known in connection with the *Sāma-veda* (see nos. 27, 29), occurs as vargas 61—63 of the present text. It is preceded by the hymn संज्ञानम० in the text of 14 stanzas as printed in the edition of Rājārāma ('*Pariśishṭāni*,' pp. 28, 29). After some *namaskāras* the MS. concludes:—

इति अष्टाष्टके न (*sic*) अष्टमो ऽध्याय समाप्तः ॥

Showing the MSS. to a certain "Raja Anundoram, a learned Brahman then at Lacknow," Polier got the MSS. arranged and numbered, promising in return that "they should not be bound in any kind of leather, but in silk or velvet." The green silk binding remains, though for some volumes renovation has been necessary. Commenting on the alleged difficulties of intercourse with learned natives, Polier adds: "I have always found those who were really men of science and knowledge very ready to impart . . what they knew to whoever would . . listen to them with a view of information, and not merely for the purpose of turning into ridicule whatever was not perfectly consonant to our European ideas, tenets, and even prejudices, some of wh[ch] I much fear are thought by the Indians to be full as deserving of ridicule as any they have." The letter concludes with a request that Sir Joseph should deposit the MSS. in the Museum, adding in a postscript the further request that "in depositing the *Baids* in the British Museum it may be specified particularly" that either Sir Wm. Jones or Mr. (afterwards Sir Chas.) Wilkins "should at any time be allowed to have one of the volumes . . to take home with them . . on giving security," &c. No minute of the Trustees was passed regarding this request.

[1] These are apparently not inserted in the earlier ashṭakas, *e.g.* ashṭaka 5, which in some MSS. contains them (see Müller, ed. 2, vol. iv., p. 529).

2.

Add. 26,400.—Foll. 236 (1—64, 65 missing, 66—93, 52—99, 1—94); 7 lines; 3½ in. by 9 in.; excellent Nagari of 18th century.
[William Erskine.]

ऋग्वेदः

Ṛigveda.—*Saṃhitāpāṭha.* Ashṭakas 3, 4 (fragment), 5.

The fourth Ashṭaka is incomplete, wanting the first 51 leaves, a little more than the first half. It begins in adhyāya 5, varga 1 (=Maṇḍala vi. 2. 3).

3.

Add. 26,445a.—Foll. 1—3; 12 lines; 14 in. by 6 in.; Nagari of 19th century.

Fragments of Ṛigveda.—*Saṃhitāpāṭha*, with *Sāyaṇa's* commentary.

Saṃhitā text, unaccented. The fragments are M. i. 130. 7-9 and ii. 18. 3-8.

4.

Or. 4481.—Foll. 511; 6—12 lines; average size of leaves about 10 in. by 4 in.; written on coarse paper at dates (see below) ranging from A.D. 1495 to 1735. Accents marked in red.

ऋग्वेदः

Ṛigveda.—*Padapāṭha.*

Like many other MSS. of this text the present MS. is really a collection of separate

copies of the ashṭakas, of varying date and writing.

Asht. 1 is complete all but the last leaf, which, however, contained only the last five words (*aryaḥ ... syāma*) of the text.

Asht. 2 is practically complete. The last five verses are written on the back of the last leaf in a more recent hand. This has been pasted over with a fresh piece of paper, on which has been re-written the remainder of the text, in a more recent hand. A date, perhaps Saṃvat 1603, has been added, but it has been retouched. The date, however, of the MS. itself is visible under the covering leaf, and reads संवत् १५८३ मार्गशीर्ष वदि ॥

Asht. 3 and Asht. 4, adhy. 1 and 2 are wanting.

Asht. 4, adhy. 3—8 are numbered foll. 1—67, and dated [Vikr.] Saṃvat 1792 Krodhana, *i.e.* A.D. 1735. Scribe, Kāśīnātha Bhaṭa.

Asht. 5 is dated [V.]S. 1645 Hemalamba, *i.e.* A.D. 1588. A scribe's name (Haribhaṭṭa) is added, in ink, however, slightly fresher.

Asht. 6 is written mainly in an archaic and regular hand; in the last five leaves, however, another writing is found, and the date [V. ?] Saṃvat 1687 is added in a third handwriting.

Towards the end of the ashṭaka several leaves are missing, viz. those originally numbered 82—89, 91—93. On the other hand, at the end of the ashṭaka will be found two leaves giving a passage near the end (Asht. VI. viii. 28. 1—32. 5 = M. IX. 40. 1—42. 5), in a handwriting resembling that of the following ashṭaka.

Asht. 7 wants vargas 1, 2 of adhy. i., and begins in the third verse of varga 3 (= Maṇḍ. IX. 46. 3). The writing is not very neat or regular, though it bears an earlier date than the rest of the MS.

Colophon :—

संवत् १५५२ वर्षे पौष सुदि ४ रवौ ऽद्येह श्रीवट पद्र (?) मंडल करणे । जोइज ग्राम वास्तव्याभ्यंतरनगरजातीय मढंदादा सुत माणिक । श्री ऋग्वेदस्य सप्तमाष्टकस्य पदपुस्तकमलेखि – – – । प – – काय कोठा (*koṇa ?*) सुताय मुरारि एतस्मै धर्मेण प्रदत्तं ॥ 'Scribes verses' follow.

Two leaves (originally numbered 15 and 48 respectively) are wanting.

Asht. 8. The first leaf is much mutilated at edges, and is written in a hand somewhat similar to that of the foregoing ashṭaka. It contains vargas 1, 2, and part of 3.

The rest of the MS. contains Asht. VIII. iii. 1—v. 25. 6, vii. 1, viii. 36. 2 (= M. x. 86. 1—104. 6, 120. 1—178. 2).

Three or four leaves in the middle and at the end are accordingly missing.

5.

Add. 26,391—26,393. Four vol.; about 8 in. by 4 in.; 8 or 9 lines; written by two different hands, circa Śaka 1696—1738 (A.D. 1774—1816). Accented in red.

[WILLIAM ERSKINE.]

ऋग्वेदः

RIGVEDA.—*Padapāṭha*. Asht. 1, 3, 5—8.

Add. 26,391.—Asht. 1, ff. 120; Asht. 3, ff. 118; written by Pāṇḍuranga Jośi Nāgāṃvakara, Śaka 1735, 1734 [elapsed] (A.D. 1813, 1812).

Colophon of the first Ashṭaka :—

इति प्रथमाष्टके अष्टमोऽध्यायः । ... इत्युपनामपांडुरं[ग]बावुजोषिलिखितं शके १७३५ ॥ श्रीमुखनामसंवत्सरे । माहे ज्येष्ठवद्य अष्टमि से समाप्तः ॥

Colophon of the third Ashṭaka :—

शके १७३४ अंगिरी नाम संवत्सरे माहे अश्विनवद्य षष्ठि-भानु वासरे इदं पुस्तकं पांडुरंगबापुजोशि नागांवकर स्वहस्तेन लिखितं ॥

Add. 26,392.—Asht. 5, ff. 100; in the handwriting of Vināyaka Kaśaḷīkara (*v. infra*).

Asht. 6, ff. 101—265; written by Pāṇḍuranga Jośi [Nāgāṃvakara] in Śaka [elapsed] 1736, *bhāvanāma-samvatsare* (A.D. 1814).

Add. 26,393.—Asht. 7, ff. 168; written by Pāṇḍuraṅga Jośi [Nāgāṃvakara] in Śaka 1738,[1] *yuva-nāma-saṃvatsare* (A.D. 1815).

Asht. 8, ff. 106; written by Vināyaka Kaśaḷikara in Śaka 1696 (A.D. 1773).

Colophon :—

शके १६९६ वर्षे वर्तमानजयनामे संवत्सरे आषाढशुद्धनवम्यां कशलीकरोपनामक विनायकेन लिखितं ॥

6.

Add. 26,394.—Foll. 62; 10 lines; 11 in. by 4 in.; clear Nagari, accented; written in Śaka 1704 (A.D. 1782).

[William Erskine.]

ऋग्वेदः

Ṛigveda.—*Padapāṭha*. Asht. 1.

Colophon :—

. . . इति शके १७०४ संवत्सरे श्रावणे कृष्णपक्षे अमावास्यां तिथौ मन्द वारे इदं पुस्तकं घैसास उपनाम गोविंदात्मज पांडुरंगभट्टेन लिखतं ॥

7.

Add. 26,397a. — Foll. 54 (9—31, 32—39 missing, 40—62, 63, 64 missing, 65—72); 9 lines; 10 in. by 4 in.; Nagari; dated 'Saṃvat'[2] 1590.

ऋग्वेदः

Ṛigveda.—*Padapāṭha*. Asht. 1 (fragments).

Accented. The date ॥ सं[2] १५६० वर्षे ॥ occurs after the end of adhy. 5, fol. 47 (65)*a*.

Begins: [यो। अ]ग्निं। देव° वीतये। Asht. I. i. 23 (=M. I. 12. 9); and extends, with two considerable gaps (see specification of leaves above), as far as A. I. vi. 22 (=M. I. 91. 20).

8.

Add. 26,398a. — Foll. 35 (7—10, 15—44); 15 lines; 10 in. by 4½ in.; Nagari; dated Saṃvat 1543 (A.D. 1486)[3]; accented (*svaritas*, however, not indicated).

[William Erskine.]

ऋग्वेदः

Ṛigveda.—*Padapāṭha*. Asht. 4 (fragments).

The fragments are Asht. IV. i. 33[4] (=M. V. 32. 9)—ii. 20 (43. 4), and Asht. IV. iii. 13 *ad fin.* (=M. V. 53. 14—VI. 61).

9.

Add. 26,398b.—Foll. 36—99 (1—11, 12—15 missing, 16—68); 10—13 lines; 10½ in. by 4 in.

Another copy of the preceding work.

Accents added, but somewhat perfunctorily.

This fragment extends (with gaps, see above) from the beginning of the Ashṭaka to adhy. viii. 7 *ad fin.* (=Maṇḍ. V. 9. 1—VI. 49. 14).

10.

Add. 26,399.—Foll. 94; 9 lines; 9½ in. by 4 in.; Nagari of Western India; dated Śaka 1690 [elapsed] (A.D. 1768).

Another copy.

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[1] *i.e.* 1738 current, as is clear from the cyclic year named. It is characteristic of the difficulty of Indian chronology that this same scribe had dated his two previous copies in Śaka years *elapsed*.

[2] The appearance of the leaves would suggest Śaka (A.D. 1668) rather than Vikrama (1533).

[3] Date verified from tables.

[4] In this MS. the adhyāyas are numbered from the commencement of the Veda; thus, Asht. IV., adhy. i., is called adhy. 25.

The complete Ashṭaka, accented. Dated in a different hand (that of original owner ?):—

शके १६९० विरोधी नाम संवत्सरे मार्गशीर्षे ९ तद्दिने पुस्तकं करवे गोपाळ भट्टस्य ॥

11.

Add. 26,396b.—Foll. 108—118 (1—11); 9 lines; 8 in. by 4 in.; regular Nagari of 18th century; not accented.

[WILLIAM ERSKINE.]

ऋग्वेदः

ṚIGVEDA.—*Padapāṭha.* Asht. VI. adhy. i.

The MS. is unfinished, as the end of adhy. i. is followed by the first few lines of adhy. ii., the MS. breaking off in the middle of a verse: °ऋस्य ऽपते (VI. ii. 3 = M. VIII. 21. 3).

12.

Add. 26,396c. — Foll. 119—215 (originally 1—47, 48 omitted; 49—57, 58/59,[1] 60—99); 9 lines; 8 in. by 4 in.; accented.

ऋग्वेदः

ṚIGVEDA.—*Padapāṭha.* Asht. 7.

The handwriting is that of Vināyaka Kaśaḷīkara (Add. 26,393), and doubtless this Ashṭaka belongs to the complete copy of which that MS. forms a part.

Ends: सोम ऽगोपाः (the last half of the last verse being omitted).

13.

Add. 26,397b.—Foll. 55—80 (originally 83—88, 89 missing, 90—106, 107 missing, 108—110); 8 lines; 10 in. by 4 in.; Nagari of 17th century, accented.

[1] Contradictory numbering on right and left margins.

ऋग्वेदः

ṚIGVEDA.—*Padapāṭha.* Asht. 8 (fragments).

The fragment begins with the subscription of adhy. 6: इति ऽष्टमाष्टके षष्ठो ऽध्यायः, and extends (with lacunæ above indicated) to adhy. viii. 40 (= Manḍ. x. 182. 3).

14.

Add. 5353.—Foll. 128; 15½ in. by 7 in.; Devanagari of 18th century.

[COL. POLIER.]

ऐतरेयब्राह्मणम्

AITAREYA-BRĀHMAṆA.

Edited and translated by Haug (Bombay, 1863); also edited by T. Aufrecht, Bonn, 1879.

Beg. अग्निर्वै देवानामवमो°

End. क्षिप्रंहैवैनंस्तृणुतेस्तृणुते ॥

15.

Add. 26,451d.—Foll. 62—76 (8—13, 13—20); 9 or 8 lines; 3½ in. by 8 in.; two Nagari hands, 17th—18th centuries.

Fragments of the AITAREYA-BRĀHMAṆA.

The portions are: Ait. Br., VII., sect. vii. *fin.* to sect. xvii. *med.* (= Haug, I., pp. 174—183), and *ibid.* III., sect. xix.—xxxi. (=pp. 65—72).

16.

Add. 26,428a. — Foll. 39 (numbered 1—21, 1—18); 9 lines; Nagari of 18th century.

[WILLIAM ERSKINE.]

Two fragments of the AITAREYA-BRĀHMAṆA.

The first contains the first two Adhyāyas of the 5th Pañćikā, with a portion of the 3rd Adhyāya to these words: त्वं सोम क्रतुभिः पिन्वंतपो बृहदिन्द्राय (vol. I., pp. 109 *fin.* to 126. 6, ed. Haug).

The second contains the first three Adhyāyas of the 6th Pañćikā, with a portion of the fourth to these words: सा विमुक्तिस्तद्यचतुर्विंशे ह्वेकाहि काभिः (*ibid.*, pp. 141 *fin.* to 158. 7).

17.

Add. 5352d.—Foll. 103—128, originally 1—26; 12 lines; 15 in. by 7½ in. [COL. POLIER.]

ऐतरेयारण्यकम्

AITAREYA-ĀRAṆYAKA.

Edited by Rāj. Mitra in *Bibliotheca Indica*, 1876. The work is in this, as in some other MSS. (Eggeling, Cat. I. O., p. 12), ascribed to Āśvalāyana. Compare Rāj. Mitra's preface, pp. 8—12.

Beg. अथ महाव्रतमिंद्रो°

End.

°ब्रह्म भवति ॥ ३ ॥ १४ ॥ तृतीयो ऽध्यायः । प्रथमारण्यकमारभ्य पंचमारण्यकपर्यंतं अष्टादशो ऽध्यायः ॥ इति आश्वलायनोक्तं आरण्यकं नाम समाप्तं ॥

18.

Add. 5352a.—Foll. 126; 15 in. by 7 in.; Devanagari. [COL. POLIER.]

Foll. 1—66 (originally 1—38, 1—25).

आश्वलायनश्रौतसूत्रम्

ŚRAUTA-SŪTRA of ĀŚVALĀYANA.

Liturgical rules for rites according to Ṛigveda. Printed in the *Bibliotheca Indica*, 1874.

Beg.

अथैतस्य समाम्नायस्य विताने योगापत्तिं वक्ष्यामो°

End.

इत्याश्वलायनश्रौतसूत्रे द्वादशो ऽध्यायः समाप्तं ॥

19.

Add. 5352b.—Foll. 68-83, originally 1—16. [COL. POLIER.]

आश्वलायनगृह्यसूत्रम्

GṚIHYA-SŪTRA by ĀŚVALĀYANA.

A ritual-book relating to the ceremonies of private worship according to Ṛigveda. Printed in the *Bibliotheca Indica*, 1869, and more recently by A. F. Stenzler ("Indische Hausregeln").

Beg.

ओं उक्तानि वैतानिकानि गृह्याणि° वक्ष्यामः

End.

इत्याश्वलायनगृह्यसूत्रे चतुर्थो ऽध्यायः ॥

20.

Add. 5352c.—Foll. 85—101, originally 1—17. [COL. POLIER.]

सर्वानुक्रमणी

SARVĀNUKRAMAṆĪ of KĀTYĀYANA.

An index to the Ṛigveda. Edited by A. A. Macdonell in *Anecdota Oxoniensia*, 1886.

Beg.

ओं अथ ऋग्वेदाम्नाये शाकलके°

End. तृतीय त्रिष्टुप्[1]

तदेतत्सूक्तसहस्रं सप्तदशकं सपादाधिकमृग्वेदे पारायणपाठे शाकल्ये शैशिरीयके नमः शौनकाय *bis.*

इति सर्वानुक्रमणिका समाप्ता ॥

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[1] This is the end of the text as printed by Macdonell.

Here follows an enumeration, in verse, of the various metres of the Ṛigveda. (Compare Cat. I. O., p. 6, no. 52.)

Beg.

एकपंचाशदृग्वेदे गायत्र्यः शाकल्येयके ।

End.

एवं दशसहस्राणि शतानां तु चतुष्टयं
ऋचां ह्यधिकमाख्यातमृषिभिस्तत्वदर्शिभिः ॥

B.—SĀMA-VEDA.

21.

Add. 5347a.—Foll. 19; 12 lines; 15½ in. by 7 in. [Col. Polier.[1]]

सामवेदः

Sāma-veda.—*Ćhandas* (or Pūrva-) *ārćika*, in the Saṃhitāpāṭha.

Edited by Th. Benfey, partly from the present MS.,[2] in 1848. See pp. 1—61.

Beg.

अग्न आ याहि वीतये गृणानो दव्यदातये । नि होता सत्सि वर्हिषि ॥

End.

°वमो वधृष्णवा रुज ॥ ६ ॥ ८ ॥ दशती ॥ ४ ॥ इति षष्ठ-प्रपाठकः ॥ छंदसीग्रंथसमाप्तः ॥

22.

Add. 5347f.—Foll. 203—25, originally 1—22; unaccented. [Col. Polier.]

सामवेदः

Sāma-veda.—*Pūrvārćika*, Padapāṭha.

End.

इति षष्ठप्रपाठकः ॥ इति छंदसीया पद समाप्तः ॥

Date.

संवत् १८३९ वर्षे माघशुक्ल १ दीतवार ॥

23.

Add. 5347e.—Foll. 170—202, originally 1—32; without accentuation or figuring.

सामवेदः

Sāma-veda.—*Uttarārćika*, Saṃhitāpāṭha.

Beg. उपास्मै गायता°

End. इत्युत्तरः समाप्तः ॥

See Benfey's edition, pp. 62—162.

24.

Add. 5347d.—Foll. 136—169, originally 1—33; without accentuation or figuring.

सामवेदः

Sāma-veda.—*Uttarārćika*, Padapāṭha.

Beg.

ओम् । उप । अस्मि । गायत । नरः । पवमानाय । इंदवे । अभि । देवान् । इयक्षते ॥

End.

°दधातु ॥ ९ ॥ इति समाप्तः ॥ उत्तरापद लिषितं ॥ समाप्तं ॥

25.

Add. 5346.—Foll. 125; Devanagari. Dated V.S. 1839 (A.D. 1782). [Col. Polier.[3]]

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[1] See also general note to this collection appended to description of no. 1, Add. 5348.

[2] A short general account of the MS. is given at p. xiv., note 2; at p. v., however, the MS. is wrongly described as accented.

[3] It is to this MS. that is prefixed the document of which an account is given in the note to no. 1 *supra*.

सामवेदः

SĀMA-VEDA.—*Ūha-gāna.*

In twenty-three Prapāṭhakas. See the separate edition of Satyavrata, vol. iii. (Calcutta, Śaka 1810).

The horizontal figuring for chanting is given,[1] but there is no accentuation or figuring *over* the line.

Beg.

उच्चाता ३ ईज्ञातमंधसा:°

End.

होता मंद्रतमोविशि . . . ॥ ७ ॥ इत्यूहगाने त्रयोविंशतिप्रपाठक: समाप्त: ॥ इति क्षुद्रपर्व समाप्त: ॥ आदित सामानि ॥ ९३६ . . . . . . अहोवा ॥

Date :

संवत् १८३९ वर्षे माह शुदि १ रवीवासरे लिखितं ब्राह्मण हरिसुष दधीच सवाइ जैनगरमध्ये ॥

26.

Add. 5347h.—Foll. 231—262 (originally 1—31); writing and figuring as in the preceding MS.

सामवेदः

SĀMA-VEDA.—*Ūhyagāna.*

See the edition of Satyavrata (*supr. cit.*), vol. iii., pp. 567—740.

Beg.

रथंतरं । आभि च । शूर°

End.

°ईडा २३४५ ॥ ३७ ॥ शुन ॥ इति षष्टम: प्रपाठक: समाप्त: ॥

27.

Add. 5356b.—Foll. 14—38 (originally 1—25); writing with figuring, as in the preceding MS. [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Āraṇyaka-gāna*, followed by the *Mahānāmnī-sāma.*

For the works, see Satyavrata's separate edition of the Sāma-veda, vol. ii., pp. 1—156; in ed. *Bibl. Indica*, Pt. II., p. 387.

Beg.

श्रीसामवेदाय नम: . . . आंजा(*sic*)वे रूपं ॥ उँ यद्यावई । द्रता ३१३ ज्वा २३ । शा २३४ ताम् ।

Fol. 38*a*:

इति षष्टम: प्रपाठक: आदित सामानि । २८९ निसंख्या आरण्यकगान समाप्त: । महानाम्नी ॥ उँम् ॥ ए २ । विदा मघन्विदा: ।

Fol. 38*b*:

इति महानाम्नी समाप्तं ॥ आदित साम २९० सख्या ॥ श्री संवत् १८३९ वर्षे माघकृष्णा नवमी तीथौ चंद्रवासरे समाप्तं ॥

28.

Add. 5356c.—Foll. 40—103 (originally 1—64); writing and figuring as in no. 24 (Add. 5346). [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Grāma-geya-gāna.*

See in the separate edition of Satyavrata (1881—88), vol. i., Pt. II.

Beg.

अग्नायि आयही ३ वोयितोया २

End.

आ ५ यिवो ६ हायि के ॥ ३५ ॥ इति ग्रामे गेयगाने सप्तदश: प्रपाठक: समाप्त: । इति सौम्यं पर्व ॥ समाप्तश्चायं ग्रंथ: ॥ संवत् १८३९ वर्षे माघ शुक्ल ५ गुरुवार लिखितं ब्राह्मण उदैराम पठानार्थं[2] शुभं भवतु ॥

[1] See Burnell, Catalogue of a Collection . . Vedic MSS., p. 44.

[2] This MS. was therefore not copied directly for Col. Polier, as his letter (see note to no. 1 *supra*) would lead us to suppose.

29.

Add.5356d.—Foll. 105—107 (originally 1—3); Saṃhitā text, without accents or figures.

महानाम्नीसंहिता

MAHĀNĀMNĪ-SAṂHITĀ.

A twofold supplement to the Āraṇyaka-gāna (see no. 27), printed by Satyavrata at vol. ii., pp. 162—238, of his separate edition, and there entitled Āraṇyakārćika and Mahānāmnyārćika respectively.[1]

Beg.

श्री सामवेदाय। ॐ॥ इंद्र ज्येष्ठ न आभर ऊजिष्ठं पुपुरिश्रवः॥

Fol. 106*b*:

०विचक्षण॥ १४॥ दशति ५॥ इत्यरण्यसंहिता समाप्ता॥ विदा मघवन्विदा०

End.

०एता हि देवा॥ इति महानाम्नीसंहिता समाप्तः॥ संवत् १८३९ वर्षे माघकृष्णा १३ भृगुवासरे॥

30.

Add. 5356h.—Foll. 141—145 (originally 1—5); 15½ in. by 7 in.; V.S. 1839 (A.D. 1782); no figuring *over* the lines. [COL. POLIER.]

सामवेदः

SĀMA-VEDA.—*Stobha.*

A short tract showing the musical words and syllables inserted in the chants.

Beg.

अथ। स्तोभ। प्रकृतिः। प्र। कृतिः। अश्वाः। गावः। हुवेवसु। हुवे। वसु। विदावसु। विदाः। वसु॥

[1] For similar confusions in the title Mahānāmnī in MSS., compare Rāj. Mitra, *Bik. Cat.*, pp. 5, 6.

End.

३१ उवा २३ ई ३४ डा॥ ११॥ इति द्वितियः प्रपाठकः॥ इति अथ स्तोभ समाप्तः संवत् १८३९। वर्षे माघ शुक्ल प्रतिपदा रवि वासरे॥

See the editions of Satyavrata (1) in *Bibl. Indica*, Pt. II., p. 519, (2) Calcutta, 1886, vol. ii., p. 257.

31.

Add. 5347b.—Foll. 20—104 (originally 1—85); 12 lines; 15½ in. by 7 in.; Nagari; dated V.S. 1839. [COL. POLIER.]

ताण्ड्यब्राह्मणम्

TĀṆḌYA- (here entitled *Ćhandogya-Tāṇḍya-*) BRĀHMAṆA.

Printed in *Bibl. Indica*, 1870—4.

Beg. (as in ed.):

महश्मे वोचो भर्गो मे वोचो०

End.

०ऋध्नुवंति य एतदुपयंति॥ १८॥ इति पंचविंशः प्रपा[ठ]कः समाप्तः॥ ॥ इति छंदोग्यं ताण्ड्य ब्राह्मणं॥

Date:

संवत् १८३९ वर्षे फाल्गुन वदि ८ भौमे लिखितं॥

32.

Add. 5356e.—Foll. 109—121 (originally 1—13); writing as in preceding MS. [COL. POLIER.]

षड्विंशब्राह्मणम्

SHAḌVIṂŚA-BRĀHMAṆA, with the *Adbhuta*.

Several times printed in India, and critically edited, with translation (as far as end of Prap. I.), by K. Klemm, Gütersloh, 1894.

Beg.

ब्रह्म वा इदमग्रे°

End. (fol. 121*a*):

व्याहृतिभिर्हुत्वाथ साम गायेत् ॥ १२ ॥ इत्युद्भुतं समाप्तं ॥
संवत् १८३९ वर्षे माघकृष्णा एकादशीबुधे ॥
इति षड्विंशब्राह्मणे पंचमः प्रपाठकः ॥

33.

Add. 5356f.—Foll. 123—131 (originally 1—9); size and writing as in last MS.
[Col. Polier.]

सामविधानब्राह्मणम्

SĀMAVIDHĀNA-BRĀHMAṆA.

Critically edited by A. C. Burnell, London, 1873.[1]

Beg.

ब्रह्म ह वा इदमग्र आसीत्तस्य°

End.

°यंकामं कामयते तमाप्नोति ॥ ९ ॥ इति सामविधानब्राह्मणे तृतीयः प्रपाठकः समाप्तः ॥ संवत् १८३९ ॥ वर्षे माघकृष्णा अमावास्या तिथौ मंदवासरे ॥

34.

Add. 5356g.—Foll. 133—139 (originally 1—7); writing as in preceding MS.
[Col. Polier.]

आर्षेयब्राह्मणम्

ĀRSHEYA- (here called *Ārshaya-*) BRĀHMAṆA,

according to the usual (Kauthuma) recension.

Critically edited by A. C. Burnell, Mangalore, 1876.

Beg.

अथ आर्षेय (*sic*) ब्राह्मणः प्रारंभे ॥ ॐ ॥ अथ खल्वयमार्षप्रदेशो भवत्यृषीणां नामध्येय (*sic*) गोत्रोपधारणं ॥

End.

°शाक्कर्यो वा ॥ २९ ॥ इत्यार्षेयब्राह्मणे तृतीयः प्रपाठकः समाप्तः संवत् १८३९ वर्षे माघकृष्णा द्वादशी गुरुवासरे ॥

35.

Add. 5347g.—Foll. 226—230 (originally 1—4); writing as in preceding MS.
[Col. Polier.]

Three Brāhmaṇas.

Text of three *Brāhmaṇas* of the Sāmaveda: (1) *Devatādhyāya-br°*, (2) *Vaṃśa-br°*, (3) *Saṃhitopanishad-br°*. The three texts follow on continuously. All three critically edited by A. C. Burnell, 1873—77.

Beg.

अग्निरिंद्रः प्रजापतिः सोमो वरुणः त्वष्टांगिरसः पूषा सरस्वतींद्राग्नी°

Foll. 228*a-b*:

ब्रह्मसत्यंचपातुमामिति ॥ ४ ॥ इत्यग्निब्राह्मण देवताध्यायः समाप्तः ॐ नमः सामवेदाय ॥ ॐ नमो ब्रह्मणे . . . चोपजाय च[2] ॥ शर्वदत्ताद्गार्ग्या च्छर्वदत्तो गार्ग्यो रुद्रभूतेर्द्राह्यायणे°[1]

Fol. 229*a*:

गौतमात्समानं परं समानं परं ॥ ३ ॥ इति वंशब्राह्मण समाप्तः ॥ छ ॥ ॐ नमः सामवेदाय ॥ ॐ ॥ अथातः संहितोपनिषदो व्याख्यास्यामः°

End.

चतुर्ऋचो भवति य एवं वेद य एवं वेद ॥ ५ ॥ इति संहितोपनिषद्ब्राह्मण समाप्तः ॥ ॥ श्रीसंवत् १८३९ वर्षे माघशुक्लः प्रतिपदा ॥ रविवासरे ॥

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[1] The present MS. was not used for this edition.

[2] On the readings here see Burnell's edition of the Vaṃśabr., p. 3, notes 1—4.

36.

Add. 5347c.—Foll. 106—135 (originally 1—30); 15½ in. by 7 in.; writing as in preceding MSS. [Col. Polier.]

छान्दोग्योपनिषद्

Chāndogya-Upanishad.

Printed in the *Bibliotheca Indica*, 1849, and repeatedly edited (critically by Böhtlingk, 1889) and translated since. The eight *prapāṭhakas* of the work are in this MS. numbered 3—10.

Beg.

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति°[1]

End.

°न च पुनरावर्त्तते ॥ १५ ॥ इति छांदोग्योपनिषदे (*sic*) दशमः प्रपाठक समाप्तः ॥

37.

Or. 4739.—Foll. 203; 6 lines; 12 in. by 4 in.; Bengali writing of 19th century. [Max Müller.]

लाट्यायनश्रौतसूत्रम्

Lāṭyāyana's Śrautasūtra (Prapāṭhakas 1—5), with the commentary of *Agnisvāmin*.

Printed in the *Bibliotheca Indica*. The present MS. corresponds with pp. 1—415 of that edition.

38.

Or. 3339b.—Foll. 22 (5—26); 10 lines; 11 in. by 4½ in.; Nagari of 19th century.

कर्मप्रदीपः

Karmapradīpa.

A treatise on Vedic ritual in three *prapāṭhakas* in *ślokas*, forming an appendix to the Gobhila-Gṛihyasūtra, and hence often, as in this MS., also called the *Gobhila-smṛiti*. In several MSS., however, and in the editions printed in India, it is ascribed to Kātyāyana.

Prapāṭhaka I. has been critically edited, with a German prose version, by F. Schrader (Halle, 1889).

Beg.

ओं नमो: (*sic*) सामवेदाय नमः

अथातो गोभिलोक्तानाम°

End.

इति श्रीकर्मप्रदीपे तृतीयः प्रपाठकः ३ ॥

C.—BLACK YAJURVEDA.

39.

Add. 5660e.—Foll. 1—16; Nagari, written about the close of the 18th century, in European book-form, small quarto; without accents. [Halhed, 1796.]

तैत्तिरीयसंहिता

Fragment of the Taittirīya-Saṃhitā (I. i.—iii.).—*Saṃhitā-pāṭha*.

The fragment corresponds to pp. 1—37 of Weber's text (Ind. Stud., Bd. xi.), and ends with the words देवस्य रक्षोहणो (=p. 37, l. 22).

40.

Add. 26,396a.—Foll. 106; 10 lines; 8 in. by 4 in.; Nagari, dated Śaka 1709 [elapsed] (A.D. 1786-7); accented. [William Erskine.]

[1] Noted by Böhtlingk (*op. cit.*, p. 96) as the correct reading.

तैत्तिरीयसंहिता

TAITTIRĪYA-SAṂHITĀ, Prapāṭhaka 4,[1] *Pada-pāṭha.*

Colophon :—

शके १७०९ प्रवंग नाम संवत्सरे पौष मासे शुक्लपक्षे प्रतिपदी सौम्यवारे इदं पुस्तकं नारायणभटस्य सुत बाळकृष्णदेवधरेण लिखितं ।

41.

Add. 26,395.—Foll. 362 (1, 218, 143); 7 or 8 lines; 8 in. by $3\frac{1}{2}$ in.; two Nagari hands, the second dated Śaka 1666 (A.D. 1744); accented. [WILLIAM ERSKINE.]

तैत्तिरीयसंहिता

TAITTIRĪYA-SAṂHITĀ.—*Padapāṭha.* Prapāṭhakas[2] 5 and 7.

Colophon of Prap. 5:

इदं पुस्तकं त्रिंबकेण लिखितं ।

Colophon of Prap. 7:

शके १६६६ श्रावण । इदं पुस्तकं मूळवठ ग्रामिण: वैशम्पायनोपह्वशंकरस्य ॥

42.

Add. 26,387d.—Foll. 69—118 (1—49); 7 lines; 7 in. by $3\frac{1}{2}$ in.; Nagari, of 18th century; accented in red ink. [WILLIAM ERSKINE.]

तैत्तिरीयारण्यकम्

TAITTIRĪYA-ĀRAṆYAKA, Prapāṭhaka 10.

This book is sometimes called 'Nārāyaṇīya-upanishad' (cf. Aufrecht, Cat. Cat., p. 294), and accordingly we find in the present MS. the title on wrapper 'Nārāyaṇa,' and the abbreviation in margin ना॰ उ॰.

For the text, see the printed edition of the Āraṇyaka in the *Bibl. Indica*, pp. 752—*fin.*

The name of the scribe appears to be Nārāyaṇa Jośi Pāvaskara.

43, 44.

Add. 14,767–68. — Two vols. in European book-form (12°), of 200 leaves each, formerly in the possession of Sir Wm. Jones, and containing numerous notes in his writing.

They contain :—

I. MAITRI-UPANISHAD, with the commentary of RĀMATĪRTHA.

This MS. was partly used by Prof. E. B. Cowell for his edition in the *Bibliotheca Indica* (London, 1870), and is described by him in the preface (pp. v.-vi.) as "unfortunately . . a very bad MS., full of omissions and errors of transcription . ."

The MS., which contains 297 leaves, is bound so as to occupy the whole of the vol. marked Add. 14,767 together with the leaves marked 105—200 of 14,768. It was copied in V.S. 1850 (A.D. 1793) by Pandit Huṇḍe Lāla.

Sir W. Jones's description of the commentary as 'by Sancara' is due to confusion with the commentary on II.

II. ŚAṄKARA's commentary on the TAITTIRĪYA UPANISHAD.

Foll. 104; written in a hand similar to that of the rest of the MS., but without date.

Edited in the *Bibliotheca Indica*, 1850.

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[1] The erroneous mention of '*pañćamāshṭaka*' at the beginning and after the end (fol. 107) of the MS. is apparently due to the accidental occurrence of the sixth *ashṭaka* of the Ṛigveda following next (26,396*b*).

[2] Here, as often in Yajurveda MSS., called 'ashṭakas' (cf. Weber, Hist. Ind. Lit., p. 89).

45.

Or. 4740.—Paper, size, and writing exactly similar to no. 37 (Or. 4739).

[MAX MÜLLER.]

आपस्तम्बश्रौतसूत्रम्

ĀPASTAMBA'S ŚRAUTA-SŪTRA, Praśna 11.

See Garbe's edition in *Bibl. Indica*, Pt. II., pp. 293—349.

On the cover is the title 'सामवेदसूत्र,' erroneous of course, as the sūtra is connected with the Black Yajur-veda.

The text of the praśna is followed (fol. 12*b*) by two short indices, the first (fol. 12*b*, 5—fol. 13*b*, 3) giving the opening phrases of the *Kaṇḍikās* in inverse order; the second, the first words (only) of a few *Kaṇḍikās* (1, 4, 6, &c.).

No title is given at the end, or elsewhere in the text, the above-described indices being followed merely by the subscription:—

इति तृतीयः प्रश्नः आदितो द्वादशः[1]।

D.—WHITE YAJURVEDA.

46.

Add. 5350 c, d.—Foll. 89—195 (originally 1—65, 1—41); 11 or 12 lines; 15½ in. by 7 in.; Nagari, dated=A.D. 1781.

[COL. POLIER.]

वाजसनेयिसंहिता

VĀJASANEYI-SAMHITĀ.

Saṃhitā text, without accents. See the White Yajur-veda by A. Weber, vol. i., an edition for which, however, the present MS. was not used. Somewhat carelessly, though clearly, copied.

C. Adhy. 1—20.

Beg. इषे त्वो°

End.

इति संहितापाठे विंशो ध्यायः॥ संवत् १८३८ आश्विनमासे शुभे शुक्लपक्षे तिथौ द्वितीय बुधवासरे लिखितं°

D. Adhy. 21—40.

Beg. इमम्मे°

End.

°खम्ब्रह्म॥ इति वाजसनेयसंहितायां चत्वारिंशो ध्यायः॥ संवत् १८३८॥ वर्षे मिति आसोज शुक्लपक्षतिथौ ११ भृगुवासरे लिषतुं ब्राह्मण ह:सुष दधीच सवाई जैपुरमध्ये॥

47.

Add. 5348, 5349 a–g.—Foll. 372, 272; size and writing as in last MS. [COL. POLIER.]

शतपथब्राह्मणम्

ŚATAPATHA-BRĀHMAṆA (Mādhyandina recension).

Saṃhitā text, not accented. The first two prapāṭhakas of Kāṇḍa xiv. (see below) are erroneously bound at the *end* of the whole work (5349 *j*=foll. 293—307).

Not used for Weber's edition.

Beg.

व्रतमुपैष्यन्॥ अंतरेणाहवनीयं च गार्हपत्यंच॥

Kāṇḍa I. ends:

तस्मादिदमहं य ऽएवास्मि सोस्मीत्येव व्रतं विसृजेत्॥ २३॥ ब्राह्मणं॥ ४॥ सप्तमः प्रपाठकः समाप्तः॥ कंडिका॥ ११४॥ . . . कंडिका संख्या॥ ८३८॥ ब्राह्मण नौसंख्या॥ ३७॥

संवत् १८३७॥ मिती माह शुक्लपक्षे अष्टम्यां लिपितमिदं कांडम् (fol. 71*a*).

The remaining Kāṇḍas bear similar subscriptions, with dates in the same or the following year.

[1] In the printed text this is, as stated above, the *eleventh* praśna, not the twelfth.

Kāṇḍa XIII. (Aśvamedha).

End.

पितरश्च न संदृश्यंते ॥ षष्ठे प्रपाठक समाप्तः ॥ श्मशानकर्म्मे षष्ठोच्चिनुष्ठे ॥

१८३८ भाद्रपद शुक्लतिथौ १२ भृगुवासरे (Add. 5349*f*, fol. 228).

The next Kāṇḍa (XIV.) begins:

द्वयाह प्राजापत्याः ॥ देवाश्चासुराश्च°

It accordingly contains the Bṛihadāraṇyaka-upanishad only (=Śatap.-br. XIV. iii.—vii.) and omits prapāṭhakas i., ii., which are bound as a separate MS. (5349*j*), and form no. 50 below.

End.

शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ . . . संवत् १८३८ श्रावणमासे शुक्लपक्षतिथौ सप्तमी शनिवासरे ॥

48.

Add. 5349h.—Foll. 274—289*a*.

सर्वानुक्रमणी

SARVĀNUKRAMAṆĪ, of KĀTYĀYANA.

For Indian printed editions, see Cat. P. B. Marks of *lacunae* in archetype.

Beg.

मंडलं दक्षिणमक्षिहृदयं चाधिष्टितये(*sic*)न शुक्लानि युजूंषि भगवान्यैज्ञवल्क्यो यतः प्राप°

End.

षडष्टका वा महापंक्तिर्माध्यंदिनीये वाजसनेयके सर्वानुक्रमणिकैषाकृतिर्भगवतः कात्यायनस्यैषा कृतिर्भगवतः कात्यायनस्य ॥ इति पञ्चमोध्यायः ॥ इति सर्वानुक्रमणी समाप्ता ॥ कंडिकासं° १·२४

संवत् १८३८ वर्षे मार्गशीर्षे शुक्ले तिथौ चतुर्थी भौमवासरे लिखितं ब्राह्मणहरिसुष जैनगरमध्ये ॥

49.

Add. 5349i. — Foll. 289*a*—291. Uniform with the preceding MS.

अनुवाकसंख्या

ANUVĀKA-SAṄKHYĀ.

Beg.

अथानुवाकान्वक्ष्यामि ॥ ब्रह्मणाविहितान्पुरा शिष्याणामुपदेशाय यज्ञसंस्कारणायश --- विप्राणां यज्ञकालेषु जपहोमार्चनादिषु रि। इषेत्वैका । °

End.

संधंतमो नव द्वौ सप्तदश । २ । १७ । ४० ॥ इति अनुवाकसंख्यानाम परिशिष्टं समाप्तं ॥

दशाध्याये समाख्याता ऽनुवाकस्तु संख्यया ।
शतदशानुवाकाश्च नवान्ये च मनीषिभिः ॥ १ ॥
सप्तषष्टिश्च खिन्नौ ज्ञेयासौत्रो[1] द्वाविंशतिस्तथा ।
अष्ट एकोनपंचाशत् पंचत्रिंशत् खिले स्मृताः ॥ २ ॥
शुक्रियेषु तु विज्ञेया एकादश मनीषिभिः ।
एकीकृत्य समाख्यातं त्रिशतं त्र्यधिकं मतं ॥

50.

Add. 5349j.—Foll. 293*b*—307. See above, no. 47.

शतपथब्राह्मणम्

ŚATAPATHA-BRĀHMAṆA, Kāṇḍa xiv., prapāṭhakas 1, 2.

Beg. देवाहवैसत्रंनिषेदुः°

End.

द्वितीय प्रपाठकः समाप्तः ॥ कंडिकासंख्या १२३ ॥ संवत् १८३८ वर्षे मार्गशीर्षे मासे शुक्लपक्षे तिथौ नवमी सनीवासरे लीषितं ॥

51.

Or. 5232.—Foll. 124[2]; 7 or 6 lines; 12 in. by 4 in.; excellent Nagari, written by a Jain

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[1] °*citau ksheyāḥ sautre*, Benares text.

[2] The original continuous foliation extended to fol. ९२ only. After this a second series of numbers was commenced by the scribe in the right-hand lower corner; but these having mostly disappeared, the leaves have been rearranged from the India Office MS. 2939.

scribe[1] of 17th century, in red and black ink. [H. JACOBI.]

BṚIHADĀRAṆYAKA-VYĀKHYĀ, called MITĀKSHARA, by NITYĀNANDĀŚRAMA.

Fragmentary; from the beginning to a passage in Adhyāya 3 (in MSS.[2] of the present commentary numbered 5), brāhmaṇa 7, near the end.

A commentary on the Bṛihadāraṇyaka-upanishad in the Kāṇva recension (=Śatapatha-brāhmaṇa, Kāṇḍa 17), by Nityānandāśrama.

The author was a pupil of Purushottamāśrama, and wrote other commentaries (one also entitled Mitākshara), quoting therein Guṇavishṇu, the writer on ritual. See the references in Aufrecht, Cat. Cat.

Other MSS. are described by Eggeling, Cat. I. O., nos. 224—226.

The commentary has been also recently (1896) printed as no. 31 in the 'Ānandāśrama Sanskrit Series' (Poona).

Our copy corresponds to foll. 1—57 of Cat. I. O., no. 224.

Beg.

यो ऽनंतो ऽनंतशक्तिः सृजति जगदिदं पालयत्यंतरात्मा
संविश्याते निपीय स्वकमिहमगतः[3] सत्यचिन्मूर्त्तिरास्ते । ०

Title of Adhyāya I. (III.[2]):

इति परमहंसपरिव्राजकाचार्य श्रीपुरुषोत्तमाश्रमपूज्यपादशिष्ये नित्यानंदाश्रमकृतायां बृहदारण्यकव्याख्यामिताक्षरायां तृतीयाध्यायः समाप्तः ॥ fol. 71*a*.

52.

Add. 26,390. — Foll. 81 (the original 1—12 missing, 13—43, 43 *bis*, 44—94); 22 lines; 9 in. by 4 in.; small and regular Nagari of 17th century. [WILLIAM ERSKINE.]

Part of the gloss by ĀNANDAGIRI, on ŚAṄKARA'S commentary on the BṚIHAD-ĀRAṆYAKA-UPANISHAD (II. iii. 5—fin.).

Text, commentary, and the present gloss edited in *Bibl. Indica*, and in the *Ānandāśrama* series.

The present fragment begins at a passage corresponding with p. 308 of the latter edition:—

[दक्षिणे] ऽक्षिणि विशेषस्य प्रत्यक्षत्वादित्यर्थः ॥ ०

End.

इति . . शुद्धानंदपूज्यपादशिष्यस्य . . श्रीमदानंदज्ञान भगवतः कृतौ बृहदारण्यकभाष्यटीकायां अष्टमोध्यायः समाप्तः ॥ ब्रह्मानंदाश्रमे पा लिखितं . . ॥

In a later hand:

॥ विश्वेश्वरानंदतीर्थमठस्थं[4] ॥

52 A.

Add. 26,432c. — Foll. 8 (originally 114—121); 13 lines; 11 in. by $4\frac{1}{2}$ in.; neat Nagari of 18th century.

Fragment of ŚAṄKARA'S commentary on the same Upanishad (III. viii. 9—ix. 28).

See the edition of the *Ānandāśrama* series (no. 15), pp. 462—493.

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[1] Or rather, perhaps, by two scribes. In foll. 1—92 (see note 1) the use of the red ink is mainly practical, usually to mark passages of text, titles, &c., later on it becomes merely decorative, not to say arbitrary.

[2] In MSS. of the present commentary the *six* adhyāyas of the Upanishad are numbered 3—8. Weber, Cat. Berl., ii., p. 1150, note 2, observes: "Dies [*i.e.* the use of ashṭama for the *sixth* (and last) adhyāya of the text] knüpft an den Textbestand des vierzehnten Buches des Çatap.-Br. in *Mādhyaṃdina*-Recension an." But, setting aside the fact that our commentary does not refer to that recension, the last division of Bk. 14 of the Śatap. Br. is not 8, but 9 in the adhyāya numbering, and 7 in the Prapāṭhaka numbering. Eggeling's MSS. (I. O., nos. 224, 226) are similarly numbered, but he does not notice the difficulty.

[3] This reading, found also in Eggeling's MS. 226, must, on metrical grounds, be replaced in his description of no. 224.

[4] Where this *maṭh* was I have no means of ascertaining. It may be more than a coincidence that Viśveśvara-tīrtha wrote a commentary on the present (super-)commentary.

53.

Add. 5350 a.—Foll. 68; 12 lines; 15 in. by 7 in.; Nagari, dated V.S. 1838 (A.D. 1781).

[Col. Polier.]

कातीयं श्रौतसूत्रम्

Kātyāyana's Śrauta-sūtra.

See Weber's White Yajurveda, vol. iii., p. xi.

Beg.

अथातो धिकारः ॥ फलयुक्तानि कर्माणि ॥°

End.

शांतिकरणमाद्यंतयोः स्वाध्यायदर्शनात्स्वाध्यायदर्शनात् ॥ इति कात्यायनसूत्रे षडविंशतिमोध्यायः ॥ २६ ॥

संवत् १८३८ वर्षे पौषमासे कृष्णपक्षे तिथौ नवमी चंद्रवारे लिखितं ब्राह्मणहरिसुष शुभं भूयात् . . ॥

54.

Add. 5350 b.—Foll. 70—87 (originally 1—18).

पारस्करगृह्यसूत्रम्

Gṛihya-Sūtra, of Pāraskara.

Critically edited by A. F. Stenzler, Leipzig 1876.

Beg. अथातो गृ[ह्य]स्थालीपाकानां कर्म°

End. °मनसि तिष्ठतु तिष्ठतु त्विति ॥ १६ ॥

इति गृह्यसूत्रे तृतीयकांड समाप्तः ॥ ॥ इति पारस्कराचार्यकृतं माध्यंदिनीशाखासंबंधिगृह्यसूत्रम् ॥

E.—MISCELLANEOUS EXTRACTS

(including later rituals mainly founded on Vedic texts, small fragments, &c.).

55.

Add. 26,387 a—c, h, i, k—m. — Nagari, in various hands of 18th century;[1] about 8 in. by 3 in. Accented in red ink.

[William Erskine.]

Ṛigveda (extracts).

Hymns extracted chiefly for usages of post-Vedic ritual.

A. Foll. 1—42. *Pavamāna-sūkta* = Ṛigv. M. ix., sūktas 1—67.

Purusha-sūkta=Ṛigv. M. x. 90.

B. Foll. 43, 44. *Pavamāna-s°* = Ṛigv. M. x. 126.

C. Foll. 45—68. *Pavamāna* (fragment) = Ṛigv. M. ix. 1—46. 4.

H. Foll. 160—168. *Rakshoghna-sūktāni* = Ṛigv. M. iv. 4, vii. 104, x. 87, x. 118, x. 162.

I. Foll. 169—171. *Manyu-sūkta* = Ṛigv. M. x. 83, 84.

K. Foll. 175—178. *Vāmana-s°* (fragment) = Ṛigv. M. i. 164. 1–24.

L. Foll. 179, 180. *Pavamāna-s°* = Ṛigv. M. x. 119. Copied by one Bābājī Sadāśiva Phaḍke.

M. Foll. 181—184. *Śrī-sūkta.* A hymn attributed to the Ṛig-veda. See Max Müller's Ṛigveda, ed. 2, vol. iv., p. 523.

Beg. हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजा°

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[1] Some, however, written by the copyist Rāmaćandra Jośī in 1804; compare other MSS. from this collection.

56.

Add. 26,455; 26,456 d, e. — About 8 in. by 4 in.; Nagari, various hands of 17th—18th century. [WILLIAM ERSKINE.]

VEDIC FRAGMENTS.

Fol. 89. *Ṛigveda-saṃhitā.* One leaf left incomplete by scribe; unaccented. Ṛigv. M. IV. 30. 15–22 and first word of 23.

Fol. 93. One leaf of *Yāska's Nirukta* (IX. 8).

Fol. 96. A few lines of a Vedic ritual work.

Fol. 97. *Ṛigveda-saṃhitā* = Ṛigv. M. X. 163. Written, Śaka 1705 (A.D. 1782), by Ćintāmaṇi, son of Sadāśiva Jyotirvid.

Foll. 102, 103. Beginning of Piṅgala's *Ćhandaḥsūtra.* The fragment extends as far as the 44th sūtra (*aksharapaṅkti*°=ed. Weber, I. St. viii. 249; ed. *Bibl. Indica*, p. 32).

Fol. 104. A few words of a *pada* text.

Foll. 107, 108. *Ṛigveda-saṃhitā.* End of Ashṭ. 5, adhy. 8 (=Maṇḍ. VIII. 11. 6-10).

Fol. 109. Vedic fragment, accented; contains Ṛigv. X. 112. 6.

Foll. 117, 118 (६, ७). Fragments of a Vedic ritual compilation, marginal abbreviation उ·नि. The end is taken from the hymn Ṛigv. VII. 35.

Add. 26,456.—About 6 in. by 3½ in.

D. Foll. 47—53. *Taittirīya-Upanishad*, Adhy. 2 (Brahmānandavallī), accented. By the same scribe as 26,429*m* (no. 58), and doubtless a continuation of that MS.

E. Foll. 54—60. '*Pavamāna*' (fragment) =Ṛigv. M. IX. 1—13, &c. Adhyāya 1 of this compilation ends with Ṛigv. Ashṭ. 6, adhy. 7.

57.

Add. 26,451. — Chiefly single leaves, about 8½ in. by 3 in.; Nagari, various hands. [WILLIAM ERSKINE.]

VEDIC FRAGMENTS.

Fol. 78 (४[1]). Leaf from a Vedic *saṃhitā*. With the concluding lines compare Ṛigv. X. 15. 12 (Vāj.-s. 19. 4, &c.).

Foll. 81, 82 (५६, ५७). Fragment of a *sūtra.*

Foll. 96, 97. Fragment of a *sūtra.*

Beg.: *amāvāsyāyāṃ yad ahaś ćandramasaṃ na paśyati*°

Foll. 100, 101 (२, १). Fragment of a *Trisuparṇa* hymn. Accented.

58.

Add. 26,429 a—g, i—n.—About 6 in. by 4 in.; Nagari in various hands, chiefly 18th century.

VEDIC HYMNS, RITUALS, and fragments, chiefly connected with the *Ṛigveda* and the *Upanishads.*

A. Foll. 8. *Gaṇeśa-sūkta-nirṇaya.* A ritual tract as to the use of the hymn गणानां त्वा° (Ṛigveda, II. 23). From fol. 2*a*, *b* it would seem that the work was designed for use at Gaṇapati-kshetra, in the Daṇḍakāraṇya on the Godāvarī, in Śaka 1703.

B. Foll. 6. *Sūrya-sūkta* (=Ṛigv. I. 50). Dated Śaka 1702 (expired) A.D. 1780.

C. Foll. 3. *Manyu-sūkta.*

D. Foll. 7. *Vaiśva-deva* ritual. Printed at Bombay (1881) in a ritual collection for use of Āśvalāyana Brahmans.

[1] Original numbering.

E. Foll. 10. '*Śānti-sūkta*,' *i.e.* Taittirīya-upanishad, vallī 1. Edition *Bibl. Indica*, pp. 9—42. Cf. 26,429 *l*, *infra* (by same scribe?).

F. Foll. 2, accented. *Gaṇapati-sūkta* (= Ṛigv. II. 23).

G. Foll. 4. *Nārāyaṇātharva-śirsha*, dated Śaka [elapsed] 1710 (A.D. 1788).[1] A short work, resembling an Upanishad,[2] in six sections, in praise of Nārāyaṇa.

Beg.

अथ ह वै नारायणोऽकामयत ॥ प्रजाः सृजेयेति ।

See the English translation in V. Kennedy's "Researches into the nature," &c., p. 442.

I. Foll. 4 (fragment). *Vishṇu-sūkta* (thus entitled in a later hand) = Ṛigv. I. 154, with accents.

J. Fol. 1. '*Ganeshpati-sūkta*' = Ṛigv. VIII. 70, with accents.

K. Foll. 2, accented. Fragment of the *Taittirīya-saṃhitā*. Taitt.-S. VII. 3. 10 (= Ind. Studien, Bd. xii., pp. 284, 285). Wanting a few lines at the end of the section.

L. Foll. 6. Fragment of *Taittirīya-upanishad*. Taitt.-Up. III. 1. 1 (= ed. *Bibl. Indica*, p. 122 sqq.).

M. Foll. 7, accented. Another fragment of the same. Taitt.-Up., vallī 1 (= pp. 9—42, ed. cit.).

N. Foll. 11. *Ajapa-gāyatrī*. A tantric or mystical manual for the use of the Gāyatrī and other sacred verses, attributed to a sage Haṃsa. An English translation was printed at Bombay in 1888.

59.

Add. 5356 a. — Foll. 142; 11 or 12 lines; 15 in. by 7 in.; Devanagari, *circa* 1771.

Foll. 11.

महाशान्तिः

MAHĀŚĀNTI.

A tract in ślokas, in 25 sections, on points connected with the ritual of the Atharva-veda. See Weber, Berl. Cat., i., p. 349; Rāj. Mitra, Bik. Cat., p. 128.

Beg.

ॐ महाशांतिं प्रवक्ष्यामि यां प्राप्य महतीं श्रियं ॥
ब्राह्मणः क्षत्रियो वापि वैश्यो वाप्युपसर्जति ॥

End.

सकलं फलमश्नुत इति ॥ इति महाशांतिः समाप्तः ॥

60.

Add. 26,430 a—c, i, j.—About 7 in. by 4 in.; Nagari, various hands, mostly 18th century.

[WILLIAM ERSKINE.]

VEDIC FRAGMENTS AND RITUALS.

A. Foll. 19, accented. Dated[3] Śaka 1709 [expired] (A.D. 1787).

(*a*) Foll. 1—14. *Brahmaṇaspati-sūkta*. Ṛigveda I. 18. 1-5, preceded by a short introductory *dhyāna*, and followed by similar Vedic mantras.

(*b*) Foll. 14—19. *Gaṇapati-atharvaśirsha-[upanishad]*. Printed in the 'Ānandāśrama Sanskrit Series' (Poona, 1890).

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[1] Scribe's name Raghunātha Āraṃkara.

[2] With the title compare the Gaṇapati-atharvaśirsha-upanishad, and see Weber, Ind. St., ii. 53, note **.

[3] Written by one Nārāyaṇa, son of Jotisha (*sic*) Sadāśiva.

B. Foll. 18 (9—25).

Fragment of *Mahānyāsa*.

A Vedic ritual. Vedic extracts accented. The first leaf contains the beginning of Ṛigv. v. 1.

Fol. (32) 21*a*:

इति रुद्रन्यासं संपूर्णं ॥ अथातः पंचांग रुद्राणां न्यासपूर्वकं जपहोमार्चनविधिं व्याख्यास्यामो ॥

At the end:

इति महान्यास समाप्तः ॥

C. Foll. 5—8 (now 38—41). Written[1] Śaka 1704 [expired] (A.D. 1782). Fragment of *Vāmana-sūkta* (=Ṛigv. I. 164). The fragment begins at I. 164. 25.

I. Foll. 4 (84—87). Fragment of *Aitareya-brāhmaṇa*. Pañćikā iii., §§ 37, 38 (=vol. i., pp. 76, 77, ed. Haug).

J. Foll. 2 (88, 89), accented. Hymn to Śiva, compiled from Vedic texts.

Consists mainly of *namaskāras*, invocations and detached Vedic stanzas; *e.g.* Ṛigv. VII. 59. 12. त्र्यम्बकं यजामहे° occurring at fol. 88*b*, l. 8.

61.

Add. 26,387 e, f. — Nagari of 18th century; accented.

RITUAL EXTRACTS FROM VEDIC WORKS.

E. Foll. 119—136. *Aśvamedha*. Marked outside: 'Aswamedh of Yajoor Ved.' The language closely follows that of several passages in Śatapatha-br. XIII. (which refers to the Aśvamedha).

Beg.

प्रजापतिरश्वमेधमसृजत । सो ऽस्मात्सृष्टो ऽपाक्रामत् ॥ तमष्टादशिभिरनु प्रायुंक्त ॥

F. Foll. 137—155. *Śrāddhaprayoga*. A ritual for funeral rites. With numerous extracts from Vedic texts (accented). Imperfect at end (?).

Beg. अथ श्राद्धप्रयोगः । देशकालौ स्मृत्वा°

62.

Add. 26,428 b—d.—Foll. 8; 10 lines; 8½ in. by 4 in.; good Nagari of 18th century.

RITUAL HYMNS.

B. *Āśvalāyana-śānti sūktāni*. Vedic hymns for ritual use (by the Āśvalāyana-śākhā ?).

Title on cover: अथाश्वलायनशांतिसूक्तप्रारंभः ॥

Beg.

अथ शान्तिसूक्तानि ॥ हरिः ॐ ३ म् ॥ यस्य वाक्यं स ऋषिर्यत्तिर्नोच्यते सा देवता ॥ यदक्षरपरिमाणं तच्छंदः ॥

Then follows Ṛigveda I. 89 (ascribed to the Ṛishi Gotama) and other hymns. Text accented throughout.

C. There follow two leaves same size, 11 to 13 lines in a page.

A short ritual treating of a ceremony of purification, with the marginal title [प]वन.[2]

आचार्य ऋत्विक्‌यजमानसहपवन पावन सूक्तैरात्मानं पावयिष्ये

D. Two leaves, 11 lines in a page. Dated Śaka 1730 (A.D. 1808).

A short ritual treating of the water-offering to the sun (Arghya-Pradāna).

Beg.

सुमुखश्चेत्यादि देशकालौ स्मृत्वा ॥ श्री हरिहरब्रह्म°

'Bījāni' mystic syllables, &c., occur.

63.

Or. 3563 b.—Foll. 23 (2—24); 5 lines; 12½ in. by 2 in.; palm-leaf; Nepalese writing,

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[1] By one Baćāji Sadāśiva Phaḍke.

[2] So stood Dr. Rieu's description. I have added brackets because this letter has disappeared, apparently cut off by binder.

foll. 2, 18*a* with hooked tops, the rest with straight tops, preserving, however, the other local peculiarities. Dated N.S. 571 [expired] (A.D. 1451). [Dr. Gimlette.]

षडङ्गं

Shadaṅga.

A collection of hymns chiefly from Vedic sources, and apparently intended for some Śaiva ritual. For works of similar title, contents and purport see Aufrecht, Cat. Cat. s.v. *Shaḍaṅga*.

With fol. 1 missing, the first extract has not been identified. It ends: ॰पदं वदसि कर्कतिर्यथा बृहद्विदथे सुवीराः[1] fol. 3*a*.

Then follows Rigv. x. 103, including the first of the *pariśishṭa* verses given in Aufrecht's text (I. Stud., vii. 397, note). The whole hymn is lengthened out to 44 stanzas, ending ॰जीव शरदः शतम्[2] fol. 7*a*.

The rest of the MS. contains *namaskāras* and extracts from several Vedas, mainly relating to Rudra-Śiva, *e.g.* the hymn to that deity in Vāj. saṃhitā iii. 57—63, which here occurs foll. 17*b*, 18*a*.

The next and concluding extract is from the same *saṃhitā* (Adhy. 5; see pp. 125—150 ed. Weber), but consists of hymns to Agni, Vishṇu and others.

Colophon:

सम्वत् ५७१ प्रथमाषाढकृष्णे तृतीयायां तिथौ उत्तराषाढ नक्षत्रे ऐन्द्रयोगे बुद(*sic*) वासरे उपाध्याय श्री श्रुरानंदजस्यं स्यंडः [चोया ज्ञरो॥ शिष्य॥ श्री हरष] देव जस्यं लिखितमिदं षडङ्ग पुष्टकः समाप्तः॥

The syllables under which dots are placed are uncertain, and the latter groups apparently are vernacular forms. Those in square brackets have been rewritten in a more recent hand.

64.

Add. 26,437 a, d, e.—Foll. 47; 9 or 10 lines; about 8 in. by 3½ in.; Nagari, in several hands of 18th to 19th century. [William Erskine.]

Ritual Tracts.

A. Foll. 1—32, dated Śaka [elapsed] 1728 (A.D. 1806). *Udaka-śānti-prayoga.*

A ritual treating of the lustral ceremony called Udaka-śānti, and consisting chiefly of Vedic hymns, formulas, and passages from the Brāhmaṇas, with accents. See Rāj. Mitra, Cat. Bikaner, no. 1046.

Beg.

गोमयेन गोचर्म मात्रं चतुरस्रमुपलिप्य कर्ता शुचिः॰

End.

अनयापमृत्युं जयतीत्याह भगवान् बौधायनः॥ इत्युदकशांतिः प्रतिसरबंधः समाप्तः॥ शके १७२८ क्षयसंवत्सरे पौषशुक्लदशम्यां इंदुवासरे इदं पुस्तकं नारायणात्मज जगंनाथे लिखीतं॥

D. Foll. 39—45, dated Śaka 1713 (A.D. 1791). *Brahmaṇaspati-sūktas*, from the Ṛigveda, with accents.

Ṛigv. i. 18. 1–5 (cf. no. 60) and similar extracts.

Colophon:

इति ब्रह्मणस्पतिसूक्त समाप्तः॥ शके १७१३ .... मुकामपुण्य ग्रामे समाप्तः॥

E. Foll. 46, 47 (1, 2), accented. *Fragment of a Vedic ritual.*

The title of the ritual in this MS. appears to be 'Devye,' and in an edition lithographed at Poona (1881),[3] 'Deve.' The present frag-

[1] The last three words occur as the conclusion of two hymns in the Ṛigv. (ii. 1, and ix. 86).

[2] A common formula in the Veda, and especially used in rituals like the present. Cf. Cat. Calcutta Sk. Coll., p. 350.

[3] Supplementary Cat. Sk. . . Books in B.M., p. 458.

ment corresponds to foll. 1—3*a* of that edition. Among the first Vedic texts used is Ṛigv. I. 122. 3.

Beg.

देय्ये प्रारंभः ॥ ॐ नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो°

65.

Or. 5239.—Foll. 19; 9 lines; 9 in. by 4 in.; Nagari of 18th century. [H. Jacobi.]

रुद्राध्यायः

RUDRĀDHYĀYA.

A Rudra-ritual with Vedic extracts (accented).

Beg.

प्रणवो भूर्भुवः स्वरिति। जातवेदसे। .... (l. 4) अथातः पंचांगरुद्राणां न्यासपूर्वकं जपहोमार्चनेषु विधिं व्याख्यास्यामः। या ते रुद्रेति शिखायां। अस्मिन्महार्णव इति शिरसि। सहस्राणीति ललाटे°

Similar devotions and *mantras*, in respect of other postures and parts of the body, occupy most of the tract. As a specimen, it may be noted that the texts to be recited with the *ashṭāṅgapraṇāma* (fol. 15*a*) begin with Ṛigveda x. 121. 1–3.

End.

°अश्वमेधफलमाप्नोतीत्याह भगवान् बौधायन इति प्रजनादि षोडशांग न्यासः षष्ठो बौधायनमते अभिषेके एव॥ इति रुद्राध्यायः [1]पंडा(?) श्री जागेश्वर[1] वि॰वीरेश्वरात्मजेन लिखितः।

[1] These letters have been added after an erasure. *Vi-* should perhaps be deleted.

66.

Add. 26,443 e—h. — Foll. 38—46; about 11 in. by 4 in.; Nagari, various hands, mostly of 18th century. [William Erskine.]

FRAGMENTS OF RITUAL LITERATURE.

E. Foll. 38, 39 (15, 16). Fragment of a ritual tract.

It contains rules on *punarādheya* and *prāyaścittis* for mishaps at the *agnihotra*-sacrifice, including various *ishṭis* to Agni; cf. Ait.-Br. VII. vi. sqq., Āśv. Śr.-s. III. 13, Śāṅkh. Śr.-s. II. 2, III. 4.

F. Foll. 40, 41. Fragment of a *prayoga* or the like; observances at various parts of the month.

Fol. 40*b*: अथ पक्षहोमविधिः; fol. 41*b*: अथ दर्शपूर्णमासप्रयोगः॥

G. Foll. 42, 43 (60, 61). Fragment of Nārāyaṇa Gargya's commentary on the Āśvalāyana-śrauta-sūtra.

Āśv. Śr.-s. II. 16. 21—18. 1 (= pp. 169—177, ed. *Bibl. Indica*), sūtras quoted by abbreviations. The sections cited from the edition as 16, 17, are here numbered 14, 15.

H. Foll. 44—46 (1—3). Fragment (beginning) of a *prayoga* or commentary on a Vedic *sūtra*.

Beg.

दर्शपूर्णिमासाभ्यामिष्ट्वेति[2] पशुचातुर्मास्यैरित्यनेन क्रमेण पशोरनन्तरं चातुर्मास्यान्युच्यंते तेषां चत्वारः प्रयोगकाराः आचार्येणोक्ताः।

The four *prayogas* in question are the *Yāvajjīva-prayoga*, *Sāṃvatsara-p°*, *Dvādaśāha-p°*, and *Nakshatra-p°*.

[2] Compare Lāṭyāyana-śr. sūtra, 10. 16. 4.

II. POST-VEDIC RELIGIOUS POETRY.

A.—THE EPICS.

67.

Add. 5569—76. — Eight volumes, bound in European fashion, quarto; Nagari, written in several clear hands of the 18th century.

[N. B. HALHED.]

महाभारतम्

MAHĀBHĀRATA

(wanting Śānti-parvan, pt. 3, and the Anuśāsana-parvan).

Add. 5569. — A. Foll. 178; written at Benares in V.S. 1833 (A.D. 1776), Nagari, in the same clear hand, that of a Kashmiri, found in other MSS. of Halhed's.

Ādi-parvan.

B. Foll. 181—253 (originally 1—73). Clearly written Nagari of 18th century.[1]

Sabhā-parvan.

A table of contents (*Vṛittāntāḥ*) concludes the volume.

Add. 5570.—Foll. 299.

Vana-parvan.

Vṛittāntāḥ and blessings on the reader (इदमारण्यकं श्रुत्वा महापापैः प्रमुच्यते०) at end.

Add. 5571.—Foll. 219 (1—58, 1—160).

Virāṭa- and *Udyoga-parvans.*

At the end of the text of the *Udyoga-p°*, as given (०सहस्रायुतशो नराः) in the printed editions, our manuscript goes on thus:

वैशंपायन उवाच ।

यःसर्वं शृणुते राजन्निदं श्रोपरिवर्द्धनं ।
सर्पपापविनिर्मुक्तो लभते वांछितं फलं ।
यो भूत्वा सावधानो वै शृणोति श्रावयत्यपि
स वांछितार्थं लभेत पुत्रपौत्रसमन्वितः ।
उद्योगं लभते जंतुः पाडूद्योगस्य संश्रयात्
श्रुते स्मिन् नृपते दद्याद्ब्राह्मणेभ्यश्च दक्षिणां
भोजयेद्विविधाहारैर्भक्ष्यभोज्यहामन्वितैः ।

पाठकं च विशेषेण गोदानमुत्तमं राजन् जनमेजय त्वद्भुत्त्वमप्येवं समाचर अतःपरं भीष्मपर्व शृणु राजन् समाहितः ।

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्यां उद्योगपर्व समाप्तमिति०

Then follows the enumeration of वृत्तांताः as in preceding *parvans.*

Add. 5572.—Foll. 141.

Bhīshma-parvan.

Add. 5573.—Foll. 240.

Drōṇa-parvan.

'*Vṛittāntāḥ*' at end.

Add. 5574. — Foll. 168 (1—128, 1—40, 1—49).

A. *Karṇa-parvan.*

B. *Śālya-parvan* (in its two subdivisions).

Add. 5575. — Foll. 193 (1—38, 1—115, 1—69).

A. *Sauptika-* and *Strī-parvans.* Sauptika-parvan[2] ends at fol. 19*b*, l. 8. The text at

[1] The subsequent vols., down to the *Udyoga-p.*, are in the same writing.

[2] The scribe has incorrectly written स्त्रीपर्व in the margins from the beginning, and clearly this mistake led to the error of Halhed and other users of the MS., who added notes indicating the supposed absence of the Sauptika-p°.

the end of the Strī-parvan agrees with that printed at Calcutta 1834—37, not with the Bombay editions.

B. *Śānti-parvan.* Parts 1 and 2 only; wanting pt. 3 (*Mokshadharma*).

The *Anuśāsana-parvan* is not contained in the present copy.

Add. 5576.—Foll. 125.

A. Foll. 1—75. *Āśvamedhika-parvan.*

B. Foll. 76—106 (1—31). *Āśramavāsika-parvan.*

Text ends with the śloka (तया . . द्विजान्) concluding the text in the Calcutta edition, but not contained in the Bombay text.

C. Foll. 107—115 (1—9). *Mausala-parvan.*

D. Foll. 116—125 (1—10). *Mahāprasthānika-* and *Svargārohaṇa-parvans.*

The *Mahāprasthānika-p°* ends fol. 119*b*, l. 5. The *Svargārohaṇa-p°* contains five adhyāyas only (not six as the editions), and consequently ends with the stanza द्वैपायनोष्ठ° . . . °भिषेचनेन (adhyāya 5, śloka 211 Calc. = *ib.* 67 Bombay).

68.

Add. 26,407—10.—Foll. 174 (numbered 40—69, 80, 85—227); uniform with Add. 26,405 (no. 75, A.). [William Erskine.]

Several portions of the Mahābhārata.

A portion of *Bhīshma-parvan*, with the commentary of *Śrīdharasvāmin* for the *Bhagavadgītā*, and that of *Nīlakaṇṭha* for the rest of the *parvan.* Compare the similar arrangement in no. 77 (Or. 479).

It begins at the 13th śloka of adhyāya 26 (the 2nd of the Bhagavadgītā), and ends with the 30th śloka of adhyāya 101 (Calc. ed., vol. ii., pp. 362—489).

The commentary of Nīlakaṇṭha is first added at fol. 88*b*, in the gloss भानुमंतं कलिंगात्मजं, corresponding to adhy. liv. 34, fol. 114*a* [Bhīshma-parvan] in the Bombay edition of 1863.

Add. 26,408.—Foll. 308 (numbered 157—464); uniform with Add. 26,401.

Droṇa-parvan (fragment).

A portion of *Droṇa-parvan*, from the 18th śloka of adhyāya 89 to the 119th śloka of adhyāya 203. (Calc. ed., vol. ii., pp. 646—867.)

Add. 26,409*a*—*c*.

Sauptika- and two following *parvans.*

The divisions are those of the southern recension described by Burnell, Tanj. Cat., p. 180.

In the printed editions of Bombay and Madras, the name Aishīka occurs as a *sub*-division of the Sauptika-parvan only. Neither of them, however, recognizes the Viśoka-parvan.

A.—Foll. 19; 15 lines; 14 in. by 6½ in.; Nagari, dated Śaka [elapsed] 1690 (A.D. 1768).

Sauptika-parvan, corresponding to the first nine adhyāyas of the Sauptika-parvan of the Bombay edition and of the Calcutta quarto (vol. iii., pp. 307—325).

Colophon:

समाप्तं शके १६९० सर्वधारिनामसंवत्सरे &c.

B.—Foll. 9; uniform with the preceding.

Aishika-parvan, corresponding to the latter portion of the Sauptika-parvan of the Bombay and of the Calcutta editions (vol. iii., pp. 325—336 of the latter).

C.—Foll. 7; 14 or 15 lines; 12½ in. by 5½ in.; Nagari of 18th century.

See Add. 26,411*b* (no. 79).

Viśoka-parvan, corresponding to the first eight adhyāyas of Strī-parvan in the printed editions (Calc. ed., vol. iii., pp. 336—344).

Add. 26,410.—Foll. 119 (numbered 61—179); uniform with Add. 26,401 (no. 69).

Śānti-parvan, ii. (Moksha-Dharma), with the commentary of *Nīlakaṇṭha*.

The fragment begins at adhy. 184, śl. 18 (here numbered as the 11th of Moksha-Dharma), and ends with the 25th śloka of adhyāya 206 (Calc. ed., vol. iii., pp. 606—631), Bombay ed., vol. xii., foll. 18*b*, sqq.

69.

Add. 26,401.—Foll. 114 (203—316); 7 or 8 lines; 14 in. by 5½ in.; Nagari of 18th cent. [William Erskine.]

Mahābhārata. Part of *Sabhā-parvan*, with *Nīlakaṇṭha's* commentary.

The fragment begins at adhy. 46, śl. 27, ending with the last śloka but two of the Parvan, Calc. ed., vol. i., pp. 369—407= Bombay edition (1863), ii., ff. 51 foll.

70.

Add. 5357 a, b. — Foll. 505; 11—13 lines; 13½ in. by 5½ in.; Devanagari of the 18th century.
[Presented by Rev. J. Hindley, 1813.]

Two books of the Mahābhārata.

A. *Vanaparvan* (Book iii.), with the commentary of *Ćaturbhuja Miśra*.

The commentator, whose full name was Ćaturbhuja Miśra Aupamanyava, appears to have written in A.D. 1412.[1] For an account of other MSS. compare Weber, Cat. Berl., i., p. 104; and Rāmk. Bhāṇḍārkar, Report, 1880, p. 13.

Commentary begins:

दृपदुर्द्दम[2] दानवौघ(?) विहितं भावं° .... श्री चतुर्भुजमिश्राणामारण्ये वाक्यदीपिका ।

Commentary ends (fol. 504*a*):

श्रीचतुर्भुजमिश्राणां व्याकार विशदीकृतं ।
आरण्यकमिदं पर्वं कुर्यात्कोविदसंपदं ॥
इयं सहस्रद्वितयी रचिता खल्वनुष्टुभां ।
श्रीचतुर्भुजमिश्रेण टीकायां वनपर्वणः ॥

इति वनपर्वटीका समाप्ता ॥

B. Foll. 433.

Śānti-parvan, *Mokshadharma* (xii. 3), with the commentary of *Arjuna Miśra*, son of *Īśāna*.

Beginning of the commentary:

नत्वा जगद्गुरूं कृष्णं व्यासं पितरमेव च
क्रियते ऽर्जुनमिश्रेण मोक्षधर्मार्थदीपिका ॥

Final title of the commentary:

इति भारताचार्य्य पाठकराज श्रीमदीशानतनयस्य श्रीसत्यखान श्रीमानदत्ताश्रयस्य श्रीभारताचार्य्य श्रीमदर्जुनमिश्रकृतौ महाभारतार्थदीपिकायां टीकायां शांतिपर्वणि मोक्षधर्म्मेंपूंछवृत्युपाख्यानं समाप्तं ॥

Then follow these verses:

प्रागुपायस्य संशुद्धिर्मयाकारि यथामति
मोक्षधर्मार्थविवृत्तौ कः समर्थो ऽस्ति संप्रति ॥ १ ॥
पितु[:] सदुपदेशेन विद्वद्भूतानुरोधतः ॥
प्राङ्निबंधस्य संशुद्धौ कृतो ऽधुना मयः[3]
अल्पाधीति लिपियस्त्वशुद्धाक्षर समुच्चयः ॥
विदुषां हेलया प्राच्यग्रंथो नाशमुपेयिवान् ॥ ३ ॥
बुद्धैर्विमत्सरैरेव क्षंतव्यं मम चापलं ।
मूलग्रंथो ऽपि सोपायो लिपिदूषणभाग्यतः ॥ ४ ॥
गोडेश्वर[4] महामंत्री श्रीमद्विश्वासरायतः ।
लब्धानुज्ञेम[5] लिपिता मोक्षधर्मार्थदिपिका ॥ ५ ॥

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[1] Aufrecht, Cat. MSS. Trin. Coll. Camb., p. 2, but the reading of the chronogram is not certain. Compare Rāj. Mitra, 'Notices,' no. 2175.

[2] Weber (*l.c.*) reads: *dṛipaddurdhama.* The right reading (*dṛipya.*) is given Rāmkr. Bhāṇḍārkar (*l.c.*).

[3] *Sic* MS. The Berlin MS. has: *Kṛito yatno 'dhunā mayā.*

[4] *Sic* MS. Read, of course, *Gauḍeśvara.* Who the king of Bengal was, that had a minister Viśvāsarāya, I have not found out.

[5] Read °*jñeyam.*

71.

Add. 26,402.—Foll. 489 (numbered 21—530, but wanting the leaves originally numbered 49—68, no. 70 being left out by mistake); 14 lines; 14 in. by 5½ in.; bold Nagari of 18th century. [WILLIAM ERSKINE.]

MAHĀBHĀRATA. — *Vana-parvan*, with *Nīlakaṇṭha's* commentary (fragments).

The MS. begins at adhy. 3, śl. 7, and ends at adhy. 157, śl. 6=ed. Bombay (1863), iii., foll. 5*b*—154*a* (Calc. ed., vol. i., pp. 414—618).

The missing portion (foll. 49—68), contained adhy. 11, śl. 20—adhy. 13, śl. 3.

72.

Or. 5242. — Foll. 137; 9 or 10 lines; 10 in. by 4 in.; Nagari, on coarse paper, written in V.S. 1798 (A.D. 1741). [H. JACOBI.]

MAHĀBHĀRATA.—*Virāṭaparvan.*

The number of adhyāyas in the present copy is 71, as compared with 72 in nearly all[1] the printed editions.

After the end of the text follow (137*a*, 1) several stanzas in praise of the parvan, and giving its extent as 2500 ślokas.

After the final title we find:

कृत्वा विवाहं तु कुरु प्रवीरास्तदाभिमन्योर्मुदितस्वपक्षाः[2] ।
षहानि चत्वार्यवसन् प्रतीताः सभां विराटस्य ततोऽभिजग्मुः ॥
श्रुत्वा वैराटकं पर्व वासांसि विविधानि च ।
हिरण्यधान्यं गाश्चैव दद्याद्वित्तानुसारतः ॥

and so on, ending:

०वैराटे सम्यक् फलमाप्नुयात् ॥

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[1] An exception is the separate edition in *pothi*-form of Calcutta, San 1288, which has really 71 chapters, though the figure at the end is ७३ (73). I can find no grounds for Burnell's assertion (Tanj. Cat., p. 180*b*) that this parvan has, in both recensions, 77 adhyāyas.

[2] This is the first line of the next, the Udyoga, Parvan.

Colophon:

ग्रंथे स्वरव्यंजनबिंदुरेफमात्राविहीनं लिखितं मया यत् ।
तत्सर्वमार्यैः परिशोधनीयं प्रायेण मुह्यंति हि ये लिखंति । १ ।
गजग्रहमुनिचंद्रे वैशाषे द्वितीयातिथौ
कृष्णे चन्द्रे ऽलिखद्व्यासो सारंगाख्यो विराटकं ।
संवत् १७९८ वर्षे वैशाषवदि २ द्वितीयायां सोमवारे लिखितमिदं व्यास सारंगधराभिधानेन निजहेतवे ॥

73.

Add. 26,403.—Foll. 81 (numbered 14—94); 15—17 lines; 14 in. by 7 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

The same, with glosses.

The commentary consists of a few detached glosses only.

The MS. is imperfect in the beginning, commencing with the last śloka but one of adhyāya 7 (Calc. ed., vol. ii., pp. 9—85).

74.

Add. 26,404.—Foll. 43 (numbered 68—109, 111); 10 lines; 12 in. by 5 in.; boldly written Nagari, dated [Vikr.?] Saṃvat 1703.

Another copy (fragment).

Begins at the last śloka of adhyāya 44. A gap of one leaf (110) just before the end.

Colophon:

संवत् १७०३ वरषे श्रावणवदि द्वितीयायां भृगुवासरान्वितायां लिखितमिदं पुस्तकं वनमालीदासेन ॥

75.

Add. 26,405.—A. Foll. 305 (numbered 4—308); 10—13 lines; 15½ in. by 6 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

MAHĀBHĀRATA.—*Udyoga-parvan*, with glosses.

The glosses are very scanty, especially in the latter portion.

It is slightly imperfect at the beginning, commencing with the 16th śloka of the 2nd adhyāya (Calc. ed., vol. ii., pp. 88—330).

Beg. of comm. to adhy. 3:

फलाफलवती ॥ इत्यत्र ऐकारस्यान ईकारश्चोदस: ॥ लांगल ध्वंजेति निंदागर्भ संबोधनं ।

Then follows Nīlakaṇṭha's explanation, cited as '*ṭīkāntara*.'

B.—Two leaves, somewhat smaller (numbered 25, 26); 15 lines in a page.

A fragment of *Udyoga-parvan*, containing adhyāya 31 from the 20th śloka, and all but the whole of adhy. 32 (Calc. ed., vol. ii., pp. 122—130).

76.

Add. 26,406.—Foll. 135 (numbered 4—138); 10 lines; 14 in. by 5 in.; bold Nagari (Kashmirian?) of 18th century.

[William Erskine.]

Mahābhārata.—*Bhīshma-parvan.*

Begins with the 4th śloka of adhyāya 3, and ends with the 17th śloka of adhyāya 89 (Calc. ed., vol. ii., pp. 333—467).

77.

Or. 479a, b.—Foll. 493; 13½ in. by 6½ in.

Two books of the Mahābhārata.

A.—Foll. 1—232 (originally numbered 1—155, 156 *dvi*, 156—231); 15 lines; dated Saṃvat 1852 (A.D. 1795).

Droṇa-parvan.

The seventh parvan of the poem. Text only.

The conclusion of the text is followed (fol. 232, ll. 4—fin.) by (1) the first śloka of the next parvan (Karṇa-p°); (2) a short recapitulation of the chief events of the parvan:—

द्रोणपर्वे[न्य]मी वृत्तान्ता: । द्रोणाभिषेक: &c.

Date, &c.:

संवत् १८५२ श्रीगोपालजी समीपे ॥

B.—Foll. 233—fin.; dated V.S. 1850 (A.D. 1793).

Bhīshma-parvan, with portions of two commentaries.

The commentary of Nīlakaṇṭha is added from the beginning up to adhy. xli. 21 (= Bhagavadgītā, xvii. 21), foll. 233—374. At the beginning of fol. 375 (xvii. 22), without any warning, the commentary of Śrīdhara-svāmin is substituted, and is continued up to the end of the Bhagavadgītā, in the final subscription of which (not at end of adhy. 17) the name of Śrīdhara occurs for the first time (fol. 386*b*). Compare Add. 26,407 (no. 68).

The main story of the Bhīshma-parvan is then (fol. 387) resumed, beginning as in the Calcutta 4to edition:—

संजय उवाच ।
ततो धनंजयं दृष्ट्वा°

(=ed. Bombay, 1863, Bhīshma-p°, fol. 98*a*, l. 7).

As in part A. of this MS., the first śloka of the following parvan is given after the conclusion of the text, and a short recapitulation also follows.

Date: संवत् १८५० ॥

78.

Or. 1252. — Foll. 140; 16 lines; 14 in. by 6 in.; dated V.S. 1841 (A.D. 1784).

जैमिनिभारतम्

Jaimini-bhārata or Aśvajaimini,

i.e. Mahābhārata, Āśvamedhika-parvan in the recension ascribed to Jaimini.

Considerable variety exists in the matter of chapter-divisions, between the several MSS. and printed editions of this recension.

Our copy is divided into 67 adhyāyas, therein agreeing with no. 32 in the Bodleian Collection (Aufrecht, Cat., fol. 4*b*).

Begins (as in editions):

नारायणं नमस्कृत्य°

जनमेजय उवाच । कथं युधिष्ठिर°

The last two chapters begin thus:—

Adhy. 66 (=80 Berlin MS., Weber, Cat., p. 118; 65 Bombay editions), fol. 138*b*:

यज्ञप्राते भीमसेनः प्रार्थयित्वा मुनीन् नृपान् ।
(यज्ञप्रीतो Berl., यज्ञस्याते Bomb.)

Adhy. 67 (fol. 139*b* fin.—140) agrees with the 68th and last chapter of the Bombay editions, but adds one verse:

वसमनेषु पार्थेषु भ्रातृभिः सह गजाह्वये(?) ।
गतानि यानि वर्षाणि सुखेन भारतर्षभ ॥

The last śloka of the MS. described by Rāj. Mitra ('Notices,' vi. 220) is somewhat similar.

Colophon:

इति श्रीमहाभारते आश्वमेधिकपर्वणि .. सप्तषष्टितमो ऽध्यायः॥६७॥

मार्गे मासे सिते पक्षे प्रतिपद्यनि वासरे ।
श्रीमिश्र(*sic*) मतिरामस्य शिष्यवर्गे ऽग्रजैमिनिः
प्रालेखि चंद्रवदेभ(१८४१)भू मिर्यक्ते च वत्सरे ।

79.

Add. 26,411a, b. — Foll. 89, 23.
[William Erskine.]

Mahābhārata, fragments of the later books.

A.—Foll. 89 (numbered 10—98); 14—17 lines; Nagari, written Saṃvat 1819 (A.D. 1762) by Kāśīnātha, surnamed Somaṇa.

Part of *Āśvamedhika-parvan*, with the commentary of Nīlakaṇṭha.

It is imperfect at the beginning, commencing with the 22nd śloka of adhyāya 10 =ed. Bombay, 1863, vol. xiv., fol. 7*b* (Calc. ed., vol. iv., pp. 283 fin.—375).

At the end of the commentary:

इति श्रीमत्पदवाक्य प्रमाणमर्यादाधुरंधरचतुर्धरवंशावतंस श्रीगोविंदसूरिसूनोर्नीलकंठस्य कृतौ भारतभावदीपे आश्वमेधिकपर्वार्थप्रकाशः समाप्तिमगमत् ॥

Colophon:

संवत् १८१९ सर्वजित्संवत्सरे[1] मार्गशीर्षशुक्ल द्वादश्यां गुरुवासरे सोमणोपनामा काशीनाथो लिखदिदमाश्वमेधिकं पर्व स्वार्थं परार्थं च ॥

B.—Foll. 23 (numbered 11—33); Nagari, dated Saṃvat 1823 (A.D. 1766); same hand as Add. 26,409*c*.

A portion of *Āśramavāsa-parvan*.

From the last śloka of adhyāya 9 to the end (Calc. ed., vol. iv., pp. 386—415).

Colophon:

आश्रमवास समाप्तिमगमत् श्लोकसंख्या ११८० संवत् १८२३ राम ॥

80.

Add. 26,412. — Foll. 167; 11—13 lines; writing uniform with that of no. 73.

हरिवंशः

A portion of Harivaṃśa, with the commentary of *Rāmānanda* (?).

It extends from the commencement of the book to the 23rd śloka of adhyāya 80 (Calc. ed., vol. iv., pp. 445—589).

Beginning of the comm.:

नन्वाश्चर्यपर्व एतस्यहरिवंशस्य भारते संगतिरस्ति वा न वा ॥ नाद्यः । अष्टादशपर्वपरिमितस्य भारतस्य स्वर्गारोहणसमाप्त्या समाप्तत्वात् । तदुक्तं°

[1] This is an error, according to both cycles (*see* Sewell, Ind. Calendar, p. xcii.).

It will be seen that this commencement corresponds with that of the Harivaṃśa-ṭīkā described by Weber, Cat. Berl., i. 107.

Another commentary, the Harivaṃśendu-ćandrikā,[1] begins with the same prose, after three verses of introduction (Stein, Cat. Jammu, p. 353).

81.

Add. 26,413.—Foll. 344 (numbered 74—417); 11 lines; 18th century.

हरिवंशः

HARIVAṂŚA (fragment).

A portion of Harivaṃśa, beginning near the end of adhyāya 42, and concluding with adhyāya 323 (Calc. ed., vol. iv., p. 525, śloka 2361—p. 1002).

Colophon:

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासक्यां पारिजाते ऽष्टादशसाहस्रीके खिले हरिवंशः समाप्तः ॥

82.

Add. 26,445c.—Foll. 9—15; about 9 in. by 6 in.; Nagari, various hands of 17th to 18th century.

Small fragments from the MAHĀBHĀRATA.

1. *Ādi-parvan.* Two leaves, from adhy. 172 and 231.
2. *Virāṭa-parvan.* One leaf, with commentary.
3. *Karṇa-parvan.* One leaf (written in Nagari of Kashmirian type).
4. *Āśramavāsa-parvan.* Adhy. 10. 38—17. 20.

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[1] This circumstance, taken with the obscure reference to Rāmānanda in verse 2 of that MS., suggests that it may be a commentary on the present commentary.

83.

Add. 4829.—A long roll of thin paper with painted and gilded borders, and illuminated with numerous miniatures; daṇḍas marked by gilded lines; minute Nagari writing of 17th century.

[Presented, in 1767, by ALEX. DOW.]

भगवद्गीता

BHAGAVADGĪTĀ.

Text preceded by short introductory *dhyānas.*

84.

Add. 8892.—A roll of thin birch bark, two inches broad, inscribed in very minute Nagari hand, 18th century.

Another copy.

Preceded by a short introductory *dhyāna*, in ten stanzas.

84 A.

Stowe Or. 22. — Pt. II.

Another copy.

Like the preceding MSS., written on a roll, which is described below, no. 118*a*.

85.

Add. 21,473. — Foll. 41; minute Nagari writing on leaves of hexagonal shape, each side measuring about half an inch.

[L. BOWRING.]

Another copy.

Wanting a few leaves at the end. Pre-

ceded by the *Nyāsa* and other usual introductory devotions.

Text begins at fol. 3*a*, and terminates in adhy. xviii., śl. 8.

86.

Add. 26,420. — Foll. 44; 8 lines; 7 in. by 3½ in.; Nagari, 19th century.

[William Erskine.]

Another copy.

Adhy. 1—10, and preceded by the usual *dhyāna*.

86 A.

Add. 4714 b. — Palm-leaf; foll. 16—89 (originally 1—74); 6, 7 lines; 7½ in. by 1½ in.; Telugu character, 18th century.

[Presented, in 1761, by Captain Reynolds.]

Another copy.

Preceded by the usual *dhyānas*. Text begins fol. 2*a*, *ad fin*.

87.

Add. 26,421. — Foll. 65; 8 lines; 6 in. by 3 in.; Nagari, 19th century.

Another copy (adhy. 1—14).

The leaves have no original numbering, and have accordingly been disarranged at the end, which is fragmentary.

It begins with a mālāmantra and an invocation to the Gītā in verse. This introductory matter is here called Nyāsa.

88.

Add. 26,418.—Foll. 52; 9 lines; 6 in. by 3 in.; Nagari, written in gold letter throughout, 18th century.

[William Erskine.]

Another copy.

Preceded by the usual introductory *dhyāna*. The MS. is stated in Erskine's list to have belonged to Bāji Rao Peshwa. It is enclosed by handsomely carved wood boards with lotus-pattern. These have been joined in recent times by a morocco backing, thus giving the MS. a binding after the European fashion.

89.

Add. 26,457.—Seventeen slips, 7 in. by 1 in., stitched together at the top; minute Nagari, 18th century. [William Erskine.]

Another copy, with *Mālāmantra*.

90.

Add. 26,458.—A thin paper roll, 7 feet 6 in. by 2 in.; minute Nagari, 14 lines to the inch, 18th century.

[William Erskine.]

Another copy, with *Mālāmantra*.

Four miniatures at the top, and twelve in the text.

91.

Add. 26,486 b. — Foll. 21—38 (no original numbering); 8 lines; 5½ in. by 4 in.; Nagari of 18th century.

[William Erskine.]

Fragments of Bhagavadgītā.

The passages are adhy. i. 46—ii. 8, xv. 1—xviii. 45.

92.

Add. 26,422. — Foll. 62; 7 lines; 7 in. by 4 in.; Nagari of 17th century.

Fragments of the BHAGAVADGĪTĀ.

The first extends from the beginning to the 15th śloka of the 10th adhyāya, but the first eight leaves are in a more modern hand.

The second, uniform with the first, contains ślokas 19—76 of adhy. 18.

93.

Add. 5579. — European paper; folio (foolscap); foll. 113; large, bold Devanagari hand; written V.S. 1833 (A.D. 1776), on Friday, 9th Ćaitra, śudi.

BHAGAVADGĪTĀ, with ŚRĪDHARASVĀMIN's commentary, called *Subodhinī*.

Commentary begins (as in the numerous printed editions):

शेषाशेषमुखव्याख्याचातुर्यं त्वेकवक्त्रतः . . .

94.

Or. 5233. — Foll. 223 (fol. 39 bears an additional no. '40' in a later hand, and this numbering continues up to 46, which number is repeated in foliation); 9 lines; 10½ in. by 4 in.; good Nagari hand, corrected and provided with coloured additions to punctuation, written at Benares, V.S. 1607 [expired?] (A.D. 1551). [H. JACOBI.]

ŚAṄKARA's commentary on the BHAGAVADGĪTĀ.

Text not given. Several times printed, with the text, in India.

Colophon:

संवत् १६०७ वर्षे माघ शुदि ३ भृगुवासरे श्रीमत्काश्यां विश्वेश्वरराजधान्यां श्रीमदानंदकानन मध्ये लिषितं श्रीगोपालभारती श्रीपादकस्येदं पुस्तकं ॥

95.

Add. 26,432 a.—Foll. 24 (originally 22—45); 14 lines; 11 in. by 4 in.; poorly written Nagari of 17th to 18th century. [WILLIAM ERSKINE.]

Fragment of BHAGAVADGĪTĀ, with ŚAṄKARA's Bhāshya.

The present fragment (Bhag.-Gītā, iii. 3 fin.—vi. 3) corresponds to pp. 157, l. 19—327, l. 12 of the Calcutta edition of 1879.

The fragment is followed by the last leaf of a MS. of Ānandajñāna's gloss on the commentary.

96.

Add. 26,340.—Foll. 117; 6 lines; 5½ in. by 2½ in.; 18th century. [WILLIAM ERSKINE.]

पञ्चरत्नं

PAÑCHARATNA, or the 'five gems' from the MAHĀBHĀRATA.

The extracts are:—

1. *Bhagavad-gītā* (from the Bhīshma-parvan).
2. *Vishṇu-sahasra-nāma* (Anuśāsana-parvan).
3. *Bhīshma-stava-rāja* (Śānti-parvan).
4. *Anusmṛiti* (Śānti-parvan?).
5. *Gajendra-mokshaṇa* (Śānti-parvan).

Besides the editions of the component extracts, the collection has been often printed in India.

97.

Add. 16,625. — Foll. 346; 5 lines; 5½ in. by 4 in.; written between gilded and coloured lines, numerous miniatures being interspersed.

Dated V.S. 1869 (A.D. 1812). The writing and ornamentation resemble those of Add. 16,626, which was written by a Kashmirian pandit. [Wilks Sale.]

The same extracts.

98.

Add. 5589. — Foll. 256; bound in European book form, duodecimo; good Kashmirian Nagari, illuminated; written A.D. 1774 (see below).

The same extracts.

The present copy is handsomely illuminated, each passage of text being enclosed in painted and gilded borders. The works are also illustrated by numerous miniatures in a fairly good style of Indian art.

The following colophon occurs at the end:

सं ॥ ५० । ज्येशुति[1] ॥ ४ ॥ चंद्रं ॥ इदं संपूर्णं ॥

i.e. Monday, 4th of Jyeshṭha śudi, 50th year of the Kashmirian Saptarshi era,[2] and corresponding to 13th June, 1774 (new style).

99.

Add. 15,295—97.

रामायणम्

Rāmāyaṇa of Vālmīki.

Kāṇḍas I., II., IV., VI., VII., with numerous full-page illustrations.

At the beginning of the MS. is the following note in pencil:—

"This manuscript, now bound in three volumes, was purchased at the sale of the Duke of Sussex's library, Augᵗ 1844. It was presented to the Duke by Col. James Tod . . to whom it was given by the Rana of Oodeypore, of whose library it formed one of the chief ornaments. It was consulted by A. W. von Schlegel for his edition of the Ramayana, 1829, and described *praef.*, p. xli. . . . This first book consists of 212 leaves, leaf 64 is numbered twice, and leaf 188 is wanting."

[Sir] F[rederick] M[adden].

A. W. von Schlegel speaks thus of the MS. (*loc. cit.*):—

"Liber carminis primus . . . exscriptus e codice mixti generis. Reliqui recensionem Bengalicam exhibent. Quod et ipsum notatu dignum erit, . . hanc recensionem Bengalicam ante duo ferme saecula in tam remotum Indiae occidentalis tractum penetrasse."

The original size of the leaves, before they were inlaid for the present handsome European binding, was about 15 in. by $8\frac{1}{2}$ in.

The number of lines on each page varies very considerably in different parts of the MS.

There is a similar irregularity in the frequency and in the artistic style of the illustrations, which occur every two or three pages in the early part of the book, but become less frequent later. On the name of one of the artists, see the description of Bk. VI. below.

Add. 15,295.—*Kāṇḍa* I., *Bāla-kāṇḍa.*

As to pagination and recension, see above. Dated V.S. 1769 (A.D. 1712).

Though the writing is later, and supplied from an archetype of a different origin to the rest of the MS., the illustrations are more numerous than in the later parts of the work and are equal to any of the rest in execution, being excellent examples of Indian miniature-work. The plates are 201 in number.

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[1] A common Kashmirian form for śudi. Cf. Bühler, *Grundriss* (Paläographie) I. 11, p. 86 med. (§ E. fin.).

[2] See Sewell, *Ind. Chronology*, p. 41. The date has been kindly verified by Dr. Jacobi.

The proëm in praise of Vālmīki consists of 12 stanzas, commencing thus:

अविरलमदजलनिवहं । भ्रामरकुलानेकसेवितकपोलं ।
अभिमितफलदातारं । कामेशं गणपतिं वंदे ॥ १ ॥

The verse कूजंतं राम°, with which Schlegel's proëm begins, occurs here as v. 7, and his 4th stanza यःपिबन्° occurs here as v. 9.

The text of sarga 1[1] commences with the śloka तपःस्वाध्याय°, as in the printed editions.

Sarga 2 begins:

नरदोक्तं स माहत्म्यं श्रुत्वा वाक्यविशारदः ।

&c., as in Benares recension.

Sarga 3 as in Schlegel and Gorresio.

The अयोध्यवर्णनं follows with a picture of the city and proëm सागरान्ता°, as in printed editions.

The rest of the *Kāṇḍa* (in spite of Schlegel's dictum, quoted above) follows the numbering of cantos, and in the main at least the text, of the Benares recension, as represented in the texts printed at Bombay (1881) and Madras (1864).

Add. 15,296.—*Kāṇḍas* II., IV.

Foll. 129, 89. Copied in V.S. 1707, 1710 (A.D. 1650, 1653) respectively, at Oodeypore, by a Jain scribe, Hīrāṇanda (see below), for the inspection of the Mahārāṇa Jagatsingh. 102 illustrations.

Kāṇḍa II., *Ayodhya-kāṇḍa.*

The text begins कस्यचित्°, and ends as the Berlin MS. (Weber, Cat., i. 120).

Colophon:

इत्यार्षे रामायणे अयोध्यकांडे . . . नंदिग्रामनिवासो नाम सर्गः समाप्तः ॥ संवत् १७०७ वर्षे मार्गशिर्षमासे शुक्लपक्षे द्वितीयायां तिथौ भृगुवासरे ॥ महाराजाधिराज महाराणा श्री जगत्संघ जी अवलोकनार्थं । आचार्ये श्री जसवंत जी लिखावतं(*sic*) । माहात्मा हीराणंद लिपतं(*sic*) ॥

Kāṇḍa IV., *Kishkindhya-kāṇḍa.*

The scribe is the same, but there are occasional corrections in a later hand. The illustrations are somewhat coarser in style.

Text begins ततो तु°, as in Berlin MS. (Weber, *supr. cit.*).

The chapter-titles do not correspond with those in the Bengal recension, as printed by Gorresio.

Colophon similar to that of Kāṇḍa II., above.

Date: V.S. 1710, Wed. 11th of Bhādrapada, śukla. Reign of Rāj-singh at Chitor, written at Oodeypore at the instance of व्यासजयदेवजी.

Add. 15,297.—*Kāṇḍas* VI., VII.

Foll. 206, 112 of text, besides several illustrations without text at end.

Kāṇḍa VI., *Yuddha*° or *Laṅkā-kāṇḍa.*

Scribe, patron, prince, and general style of writing same as in Kāṇḍa II.

The text begins with the invocatory stanza अविरल° (see Kāṇḍa I., above), after which:

वाल्मीकेर्वदनामलेंदुगलितं हृद्यं परं पावनं पुण्यं वागमृतं पिबंत्यनुदिनं ये श्रोत्रपात्रैर्नराः ॥

विष्णोः सच्चरितं सुरासुरगुरो रामायणं सादरं ।
तेषां श्रीर्भवने वसत्यविकला नश्यंति वारातयः सपले(?) सागरं तीर्णे रामे दशरथात्मजे । (see Gorresio, canto 1.1).

Ending similar to that of Berlin MS. (fol. 206*a*, लभते° = Gorresio, canto 113. 15), with a few laudatory verses similarly added.

Colophon:

इत्यार्षे रामा° . . लंकाकांडे कृतफलस्तुतिः समाप्तं युद्धकांडमिति ॥ संवत् १७०९ वर्षे भाद्रपदमासे कृष्णप° षष्ठ्यां तिथौ शनिवासरे ॥ . . महाराणा श्री २ जगतस्यंघ जी विजै राज्ये ॥ . . धर्मघोषगच्छे[2] । महात्मा हीराणंदलिखितं उदेपुरमध्ये । साहीबदी चित्रकृतं ॥

n-final being commonly omitted in Indian Muhammadan names, it is probable that Ṣāhib ud-Dīn was the artist's actual name.

[1] After sarga 1 the numbering of the cantos is dropped until sarga 14 (fol. 35).

[2] For this *gaććha*, compare Rāj. Mitra, 'Notices,' x., p. 51, line 4.

Kāṇḍa VII., *Uttara-kāṇḍa*.

Begins (after a verse वाल्मीकेर्मुनेः कविता° in praise of the poem): प्राप्तराज्यस्य रामस्य° (as in Gorresio and Bombay ed.).

Up to the end of the last canto but one[1] (canto 114 in Gorresio) the text corresponds with that printed by Gorresio, but in the last canto only a line here and there is identical. The set of verses in commendation of the readers of the poem is somewhat longer in the MS. than in most of the printed editions.

The whole ends with the ślokas:

अपुत्रो लभते पुत्रं कन्या विंदति सत्पतिं ।
विधवा पुण्यमत्यर्थं विष्णुलोकं न संशयः ॥
सौभाग्येन समायुक्ता पतिव्रतरता सती ।
भर्त्रा[2] सह रता नारी श्रुत्वा रामायणं भवेत् ॥

(cf. ed. Bombay, *Uttara-k.*, cxi. 5).

Colophon:

इत्यार्षे रा° .. उत्तरकांडे आदिकाव्यं समाप्तं ॥ संवत् १७१०[3] जेष्ट .. शुक्ल । प्रतिपदा तिथौ रविवासरे । .. राजिस्यंघ[3] जी .. राज्ये । .. मूराणा[4] गछै । महात्माहीराणंदलिखितं उदैपुरमध्ये । व्यास श्री जयदेव जी अग्रे लिखावितं(*sic*) ॥

Five additional miniatures occur at the end, illustrating Rāma's life at Ayodhya, and headed by brief descriptions in Hindi.

100.

Add. 6657. — Palm-leaf; foll. 171; 14 lines (numbered lines towards the end of the MS.); 20 in. by 2 in.; two separate Telugu hands of 18th century.
[J. F. Hull. Bequest received 1826.]

रामायणम्

Rāmāyaṇa.

Bāla- to *Yuddha-kāṇḍa* (lxv. 23) only.

The MS. was left unfinished by the scribe, blank leaves having been left for its completion. The recension is that of Benares. The conclusion of the MS. corresponds with vol. vi., fol. 98*a* of the Bombay text of Śaka 1802.

101.

Add. 26,446e. — One leaf (numbered 82); folio; 21 lines, written on one side only; 17th century. [William Erskine.]

Rāmāyaṇa.

The end of the *Sundara-kāṇḍa*, with the commentary of *Maheśvaratīrtha*.

Colophon:

इति श्री परमहंसपरीव्राजकाचार्य श्री नारायणतीर्थ स्वामिशिष्य श्रीमन्महेश्वरतीर्थ विरचित श्री रामायण तत्वदीपिकायां सुंदरकांडे अष्टषष्टितमःसर्गः ॥

B.—PURĀṆAS.

102.

Add. 14,350.—Foll. 195 (1—125, 126[1], 126[2], 127—194); 13 lines; 12 in. by $5\frac{1}{4}$ in.; 18th to 19th century.

कूर्मपुराणम्

Kūrma-purāṇa.

The work has been edited, with a prefatory analysis of contents in English, in the *Bibliotheca Indica*, and also printed at Madras.

The beginning नमस्कृत्याप्रमेयाय विष्णवे° and end °नमस्तस्मै ... कूर्मरूपिणे ॥ agree with the printed

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[1] The cantos are not numbered in this volume of the MS.

[2] *Leg.* °र्त्रा.

[3] Rāj Singh I. came to the throne in this year (Tod, Rajasthan, i. 374). Jyaishṭha being the second Indian month (=May—June), his accession must be accordingly placed at the very beginning of the year.

[4] In the colophon of the previous book Hirāṇanda described himself as of another *gaćcha*. For the *Surāṇā-g°*, compare Or. 2112, fol. 75*b*, l. 5.

texts, but the numbering of the chapters (46) follows the Madras text, not that of Calcutta, which numbers the last adhyāya 45.

103.

Add. 14,349. — Foll. 186; 10 lines; 11½ in. by 5 in.; 18th century.[1]

नरसिंहपुराणम्

NARASIṂHA- or NṚISIṂHA-PURĀṆA.

One of the Upa-purāṇas. Analysed by Aufrecht, Cat. Bodl., no. 138, and printed in the *Grantha-ratna-mālā* (Bombay, 1887—1889).

Begins (as in printed text): नारायणं नमस्कृत्य°

Ends (fol. 185): °स्वाश्रमं ययुः ॥ . . . नरसिंहपुराणं समाप्तं । ६२ ॥

The final leaf contains a table of contents. The number of *granthas* is apparently computed at 3,600.

104.

Add. 16,624. — A roll of thin Indian paper, 65 ft. by 5 in.; minute Devanagari hand, becoming less careful and legible towards the end of the manuscript, 18th to 19th century.

भागवतपुराणम्

BHĀGAVATA-PURĀṆA.

Frequently printed in India. Aufrecht (Cat. Cat. i. 402, 793) calls attention to the silence of authors older than Hemādri (13th century) as to this work, and expresses his opinion that it 'was made up, at a comparatively recent period, from the *disjecta membra* of legends concerning Kṛishṇa.'

Begins: जन्माद्यस्य° as in printed texts.

Complete in 12 skandhas.

The MS. is very handsomely illuminated, the margin being closed in by a floriated and gilded bordering. Numerous miniatures of a somewhat elaborate and finished execution, small and large, are interspersed with the text.

At the beginning is a series of pictures showing Gaṇeśa, Brahma, and a number of incidents in the life of Kṛishṇa.

105.

Add. 26,419. — A roll of thin glazed paper, 115 ft. by 4¼ in., with gold and red borders, in very minute and compact Nagari writing, having on an average 10 lines to the inch; 17th century. [WILLIAM ERSKINE.]

The same.

It is imperfect at the end, concluding with the 13th adhyāya of the 12th skandha.

There are at the beginning nine miniatures representing various incarnations of Vishṇu, besides a few more scattered through the body of the roll.

106.

Sloane 2181. — Foll. 125; 13—16 lines; 10½ in. by 6 in.; Devanagari, written in [Vikrama[2]] Saṃvat 1730 (A.D. 1673).

भागवतपुराणं सटीकम्

BHĀGAVATA-PURĀṆA, skandha 3, with the commentary of ŚRĪDHARASVĀMIN.

Commentary frequently printed in India.

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[1] The MS. formed part of the same native collection as Add. 14,348 (no. 108).

[2] Necessarily *Vikrama*, as the Sloane Collection was formed long before Śaka 1730.

107.

Or. 3559, 3560. — Foliation: MS. 3559 contains 288 leaves in all, in several distinct series of numbering; MS. 3560 has 221 leaves in three series. In the longest series, 1—194, leaves 21, 23, 25, 30 and 128 are missing. Palm-leaf; 4—7 lines; 13 in. by 2 in.; nearly all written in Bengali hands of the 15th century (one of them bearing date, Lakshmaṇa-Saṃvat 376 (A.D. 1495). See below. [Dr. Gimlette.]

Commentaries on the Bhāgavata-purāṇa (Sk. vii.—xii.).

The greater portion of the MS. consists of the well-known commentary (*Bhāvārtha-dīpikā*) of Śrīdhara-svāmin. This portion comprises Skandhas 8—10, part of 11 and all of 12.

The remainder of the MS. contains a commentary probably allied to that of Śrīdhara, but not identical either with it or with any other commentary that has appeared in print.

The name of this commentary seems to be Bhagavad-arthadīpikā,[1] though this title occurs only once.

Or. 3559 begins (comm. on Skandha vii.):

सप्तमे पञ्चदशभिरध्यायैरभिवर्णनम् ।
ऊतिः[2] प्राक्कर्मजा कर्त्ता भोक्तास्मीत्यादि वासना ॥

Four more verses follow; the verbal explanation itself commencing thus (foll. 1—2*a*):
सम इत्यादिना समोपक्षपाती सम आमोद्यकृत् प्रत्युपकारानपेक्ष्य°

The chapter-title, giving the name of the commentary, runs thus (fol. 55*b*):

इति भागवते भगवदर्थदीपिकायां सप्तमे चतुर्दशः ।

The skandha ends (fol. 63*b*):

°चराचरा जज्ञिरे॥ इति भागवतस्य सप्तमस्क° पञ्चदशाध्यायः। १५।

After this leaf follows a leaf in writing of about the same age, but much obliterated. It was apparently written out to supply a short gap in some other book (apparently a philosophical commentary), as it ends with the words: 209 *tasmin patre patitam* (°*te?*) *tad etat likhitam*. It appears to have been accordingly inserted to form a division between the two commentaries.

The commentary on Sk. 8 goes on without break of foliation; but the commentary, as above intimated, is now that of Śrīdhara.

With Sk. 9 a new foliation is commenced, but Śrīdhara's commentary is continued as far as the word द्रष्टव्यं occurring at the end of his explanation of ix. xvii. 1. A blank follows, and another commentary is resumed on the next leaf, just before the end of the adhyāya. The comment on the next adhyāya (xviii.) begins fol. 143*a*: क्षत्रवृद्धस्य वंशः

The passage containing the commentary to the end of Sk. ix. occupies only eight leaves, which are numbered 1—8.

In the commentary to Skandha x. (Or. 3560) the text of Śrīdhara (beginning *daśame daśama* .. *lakshyam*) is resumed.

Here, as might be expected in the case of the most popular portion of the Purāṇas, marks of corrections by several readers become numerous, one of the hands being that of a modern Nepalese, the rest mostly in Bengali writing, more or less approximating to that of the original scribe.

Colophon:

इति लस° ३° ७६ चैत्र शुदि प्रतिपद्गुरौ ए दिने खनामग्रामनधिवसता श्रीप्राण श्रीहरिभ्यां लिखितमदः महाभागवतदशमस्कन्धतात्पर्यार्थपुस्तकमिति ॥ (Or. 3560, fol. 221.)

Then follow a couple of scribe's stanzas containing a Vaishṇava benediction (.. '*Hariḥ pātu vaḥ*').

At the beginning of the commentary on Sk. xi. (Or. 3559, fol. 152[3]) some leaves have been lost. Adhyāya 1 ends fol. 153 (50)*a*.

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[1] Aufrecht (Cat. Cat. ii. 91) cites a *Bhāgavatapadārtha-dīpikā*.

[2] Compare the phraseology of the opening verses of Śrīdhara's comm. on this *skandha*.

[3] The scribe's numbering is 49, so that this portion at least may be regarded as taken from another MS., as the beginning of one adhyāya would not occupy 48 leaves.

The commentary on adhy. 2 begins:

यदूनां विष्णुगुणानां . . . क [xi. ii. 2] इति

The commentary on this Skandha ends:

अन्यत्रावतारान्तरे ॥

एकादशे एकत्रिंशत्तमो ऽध्यायः ।
समाप्तश्चैकादशः स्कन्ध इति ॥

There is thus again an absence of any indication as to the authorship or identity of the commentary.

In Sk. xii. the commentary is that of Śrīdhara.

The final title is:

इति श्रीभावार्थदीपिकायां श्रीधरस्वामिकृतायां द्वादशे स्कन्धे त्रयोदशो ऽध्यायः । समाप्तं श्रीभागवतम् ॥

Then follow the three ślokas भावार्थदीपिकामेतां° referring to the composition of the commentary, which are printed (with some varieties of reading however) in the editions. The readings of our MSS. are corrupt and unmetrical. In stanza 2, the name of the *guru* is given as Paramānanda Nṛisiṃha, not °Nṛihari as in the editions.

Before the beginning of Sk. x. (MS. Or. 3560) occur some detached leaves much broken, bearing several handwritings and containing *namaskāras*, fragment of an index and the like.

108.

Add. 14,348. — Foll. 531; 11 lines; 11 in. by 5 in.; Nagari of 18th century.

मत्स्यपुराणम्

MATSYA-PURĀṆA.

Begins as in śl. 3 of printed text (Calcutta 1876):

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्

For the argument of the Purāṇa, see Aufrecht, Cat. Bodl., no. 95; and Wilson, *ibi cit.*

After the first few adhyāyas, no continuous attempt is made at numeration of chapters or verses.

The concluding chapters only correspond partially with the printed text. The first stanza of the final chapter occurs at fol. 530*b*, l. 1, while the verse corresponding (with several variants) to the final stanza (अस्मात्पुरादपि°) of the printed text occurs only 12 lines further on, at fol. 531*a*, l. 2.

At the end occur notes in a recent hand, giving a computation of the number of *granthas* (13,117) and the name of an owner of the MS. (Govinda Viṭhala Marāīrkar).

109.

Add. 26,414. — Foll. 186 (numbered 38—223); 11 lines; 14 in. by 5½ in.; Nagari, 18th century. [WILLIAM ERSKINE.]

मत्स्यपुराणम्

MATSYA-PURĀṆA (fragment).

A portion of the Matsya-purāṇa, beginning at the 17th śloka of adhyāya 25, and ending with the 47th śloka of the adhyāya here numbered 130, but 149 in the printed edition (Calcutta, 1876).

The fragment accordingly corresponds (though with many varieties of reading) to pp. 100—588 of that edition.

110.

Add. 14,347. — Foll. 258; 10 lines; 13 in. by 6 in.; dated V.S. 1846 (A.D. 1789); written by one Viśvambhara.

मार्कण्डेयपुराणम्

MĀRKAṆḌEYA-PURĀṆA.

Begins (as in printed editions): यद्योगिभिर् ...
Sections not numbered.

The conclusion of the MS. corresponds rather with the 'Maithila' recension, noticed at p. 31 of the Introduction to *Bibliotheca Indica* edition, than to the shorter text as usually printed. Foll. 253*b*, l. 7, to 256*b*, l. 1, correspond to pp. 655—660 ("different reading at the end") of that edition, though the passage भारते . . . वाक्यमीरितं on p. 658 is transposed to the end, and with it ends the 'Jaimini-khaṇḍa' (fol. 256*b*, l. 4). The remaining leaves contain speeches attributed to Mārkaṇḍeya, but not specified as belonging to any portion of the Purāṇa, and presumably later additions. The first refers chiefly to प्लक्षद्वीप.

The whole work concludes thus:

धनधान्यप्रदं[ं] चैतत्स्वर्गमोक्षप्रदं सदा ॥ इति . . . मार्कंडेयपुराणं समाप्तं । संवत ॥ १८ ॥ ४६ ॥ . . . . लि.खितं विश्वंभर ॥

111.

Add. 26,347-8.—Two uniform folio volumes, containing together 491 leaves, viz. 251 and 240; 10 lines; 11 in. by 5 in.; Nagari of 18th century. [WILLIAM ERSKINE.]

वराहपुराणम्

VARĀHA-PURĀṆA.

Printed in *Bibl. Indica*, 1887—93. The present MS. appears to be of little value, as it was copied from a mutilated original by a scribe who clearly made no attempt to write either sense or metre.

This will be evident from the *disjecta membra* of the opening stanzas which occur as follows, without indications of words omitted:

दंष्ट्रा ग्रेणोधतद्गहहुरुवपुपानंतरूपेण येन । सोयं कंसा सुरारिर्निरकास्कदस्या शासकत्सर्वसंस्थाः यस्मिन् काले क्षितिः पूर्ववराहवपुषा तु सा ॥ उधृता विभुगा शात्त्या पप्रछ परमेश्वरं ॥

Further on a few marks of *lacunæ* occur, and feeble attempts at correction have been made by a later hand.

The work ends by the passage on the merits and rewards of those who will recite this Purāṇa, corresponding roughly with ch. 217, pp. 1249—52 of the printed edition.

Colophon:

इत्या श्री वाराहपुराणे भगवच्छास्त्रे धर्मसंग्रहः ॥ वाराहपुराणं समाप्तं ॥

After this follows धरावाक्यं or a short table of contents in six lines only, as compared with the 49 stanzas of the text as printed.

112.

Add. 14,351. — Foll. 304; 10 lines; $11\frac{1}{4}$ in. by 5 in.; dated V.S. 1845 (A.D. 1788).

The book formed part of the same native collection as Add. 14,348 (no. 108).

वामनपुराणम्

VĀMANA-PURĀṆA.

This Purāṇa, one of the eighteen Mahāpurāṇas, has been printed with a Bengali translation (Calcutta, 1886). For an analysis of it see Aufrecht, Cat. Bodl., no. 102; and Wilson, *ibi cit.*

The introductory stanzas are given in the shorter redaction, as contained in the Oxford MS. just cited, and begin with the line:

त्रैलोक्यराज्यमाक्षिप्य बलेरिन्द्राय यो ददौ ।

The actual text of the Purāṇa ends with the section Trivikramaćarita (ch. 85) as in the printed text, but in the present MS. a few stanzas are added in praise of the Purāṇa and of listening to its recitation. Verses of similar purport (though different in wording) are added to the MS. described in Rāj. Mitra's 'Notices' (no. 1264).

The colophon is partly in the vernacular, as follows:

संवत् । १८४५ । वर्षे पौष वदी भौमे वासरे लिखितमिदं पुस्तकं शुभं मेभट क्रष्न [*sic*] रामजयानन्द नु पुस्तक छे ब्राह्मभट मेवाडा छे ॥

113.

Add. 21,476.—Foll. 201 (numbered 1—200, 203; 201, 202 missing); 10 lines; 11¾ in. by 5½ in.; 18th century.

शिवपुराणे ज्ञानसंहिता

Śiva-purāṇa.—*Jñāna-saṃhitā.*

The first section of the recension of this *purāṇa*, containing *six* divisions[1]; printed at Bombay, 1884. MS. Add. 5657, foll. 118 sqq. contains a summary of this section in English. The latter MS. was printed in 1807 by J. Hindley, as vol. i. of his "Extracts . . from Asiatick Authors."

Begins (as in Bombay edition): जगतः पितरं शंभुं . . .

Ends:

अंते भक्तिं परां प्राप्य मुक्तिं वै प्राप्नुयात्पुनः ॥ ६३ ॥ इति श्री-शिवपुराणे . . सूतशौनकसंवादे ज्ञानप्रकरणनिरूपणं नाम पंच-सप्ततितमो ऽध्यायः ॥ ग्रंथसंख्या चतुःसहस्र पंचशतमस्ति ।

In the edition of the text the above-quoted last half-stanza appears as line 58*a* of the last canto, which there contains 63 stanzas. The cantos there number 78, some of the last cantos being subdivided.[2] MS. Or. 4585 (no. 114), however, has 75 cantos, like this MS. The MS. used for the English summary had, perhaps, 74 (Hindley, *op. cit.*, p. 67).

114.

Or. 4545. — Foll. 240; 11 lines; 12½ in. by 5 in.; 17th to 18th century.

Another copy of the preceding work.

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[1] A different recension, in 12 sections, is described by Aufrecht, *Catalogus*, *s.v.*

[2] *E.g.* a new canto there begins after canto 75, śl. 27 of our text.

C.—MĀHĀTMYAS

(and similar extracts from Purāṇas).

115.

Add. 7131. — Palm-leaf; foll. 204 (1—165, 165 *bis*, 166—203); 8 or 9 lines; 7½ in. by 1½ in.; Malayalam writing.

केरळमाहात्म्यम्

Keraḷa-māhātmya.

A mythical and sacred history of Malabar, in 107 adhyāyas. Described in *Verzeichniss Indischer Hdss. der K. Univ. Bibliothek. Tubingen*, 1865, p. 9.

Begins:

कुत्रादौ सूर्यवंशे च जातः कश्चिन्महीपतिः ।
नर्मदायास्तटे सो ऽपि कृतवीर्ये ऽभिधः पुरा ॥

Ends (fol. 202*b*): स पूज्यते ॥ (fol. 203): इत्यार्षे श्रीमत्परशुरामायणे अगस्त्यसंहितायां आग्नेयपुराणे भूगोलखण्डे विष्णुरहस्ये उपदेशखण्डे केरळमाहात्म्य गर्गयुधिष्ठिरसंवादे सप्त-शतमो ध्यायः ॥

The work is thus attributed in this MS. to the Agnipurāṇa.

116.

Add. 26,445 b.—Foll. 4—9 (20—24); 9 lines; 8 in. by 4 in.; Nagari of 17th to 18th cent.

गीतामाहात्म्यम्

Fragment of the Gītā-māhātmya from *Padma-purāṇa.*

The fragment comprises only viii. 23—x. 25,[3] to be found at vol. iv., pp. 1567—1571 of the Ānandāśrama Series edition of the whole Purāṇa.

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[3] Numbered 24(*a*) in the printed text. The arrangement and numbering of ślokas differs somewhat from that text, and from the numbering of the Berlin MS. as reported by Weber (Cat. no. 1529).

117.

Add. 7130. — Palm-leaf; foll. 150; 9 in. by 2 in.; Malayalam character.

तुलाकावेरिमाहात्म्यम्

TULĀKĀVERI-MĀHĀTMYA, from the *Agni-purāṇa*.

In 30 adhyāyas. Compare Burnell, Tanjore Cat., p. 187*a*; and Rājendralāla Mitra's preface to vol. iii. of his edition of the Agni-purāṇa (*Bibl. Indica*), p. xxxviii.

118.

Add. 16,629a, b.—Two rolls of paper; 2 in. broad; inscribed with minute Nagari letters; 18th to 19th century.

देवीमाहात्म्यम्

DEVĪ-MĀHĀTMYA, from the *Mārkaṇḍeya-purāṇa* (two copies).

Also called *Saptaśatī*, *Ćaṇḍī* and *Durgā-māhātmya*. Thirteen cantos in praise of Durgā. Edited by Poley, Berlin 1831, and very often printed in India.

The text is preceded by several *namaskāras* inscribed in gold letters on indigo grounds, and interspersed with miniatures of deities, &c., and with floral ornamentation.

The chapters are also separated by similar miniatures.

118 A.

Stowe Or. 22. — A long roll of thin paper, divided down the centre by a series of parallel lines of vermilion. On each side of these are a series of circles also traced in vermilion, the interstices being filled by a repeated design of simple foliage on a yellow ground.

The first ten circles contain miniatures, in good Indian style, of several deities, commencing with Ganeśa in each column, and proceeding to Sarasvatī, Brahmā and others.

The remaining circles are filled with minute Deva-Nagari characters, and contain the following works:—

I. (Left-hand column.) DEVĪMĀHĀTMYA, preceded by several short hymns.

The text, which begins and ends as in the printed editions, commences in the seventh circle (of those filled by writing) from the top. It is preceded by (1) *Argalā-stotra*, (2) *Kīlaka-stotra*, (3) *Devīkavaća*, by Harihara (cf. Cat. Bodl., p. 110*b*; and Burnell, Tanjore Cat., 197*a*).

After these, and a few more lines of invocation and preface, the text of the Devī-māhātmya begins.

II. BHAGAVADGĪTĀ. See no. 84*a*.

The final colophons on the two sides appear to read as follows:—

I. लेखने पंडत गोलाभ रायणे नमः रामराम &c.

II. राम पंडत गोलाभ रायने लेखने संवत् रामचन्द्राय नमः ॥ राम &c.

From this it may be gathered that the scribe was Pandit Gulāb[1] Rāya, and that the date (18th century?) after the word संवत् in II. was not filled up, or that it is to be deduced from the letters preceding or following, on some unknown system of counting.

119.

Add. 14,766. — Foll. 183; 6 lines; 6 in. by $3\frac{3}{4}$ in.; text painted in Devanagari letters of silver colour on a black ground, with gilded and coloured margins; several elaborate miniatures of deities with attendants; 18th century.

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[1] گُلاب Sanskritized to गोलाभ.

The same.

The text begins at fol. 31, and is preceded by the *Devyāḥ Kavaća* (fol. 13*a*) from the *Varāha-purāṇa*, the *Argalā-stuti* (fol. 16*a*, *b*), and other introductory hymns usually accompanying this text.

120.

Add. 26,342.—Foll. 233; 5 lines; 6½ in. by 3½ in.; Devanagari of 18th century; with many miniatures of mythological subjects, and flowered margins, in a coarse and wretched style of execution.

[William Erskine.]

The same.

Preceded by a mantra-mālā and numerous *namaskāras*.

Text begins at fol. 12*b*:

परमं लोके सर्व रक्षा करंनॄणां ॥

Colophon:

इति मार्कंडेयपुराणे सावर्णिके मन्वंतरे देवीमाहात्म्ये मूर्त्तिरहस्यं समाप्तः ॥

121.

Add. 9287.—A roll of thin birch-bark, 1½ in. broad, inscribed in minute Devanagari characters; 18th century.

[Presented, in 1833, by Rev. D. Warren.]

The same.

The text, which is slightly mutilated at the beginning, was preceded by some of the usual introductory prayers.

Compare Stowe Or. 22, i. (no. 118*a*).

122.

Add. 14,338. — A roll of thin birch-bark, inscribed with minute Devanagari characters, 1½ in. broad; 18th century. [S. Allen.]

The same.

The text is preceded by several introductory hymns, viz. the Devīkavaća, Argala-stotra and Kīlakastotra.

At the head of the roll occurs the legend ओं नमः traced out in large skeleton letters, of which the black parts consist of the name राम written in the finest possible writing.

The usual text is preceded by a couple of stanzas of colloquy between Mārkaṇḍeya and Jaimini.

123.

Add. 16,628. — A roll of thin Indian paper, 2¼ inches wide; inscribed in minute Devanagari, and illustrated by ornamental borders and numerous miniatures; written by one Gulāb-Rāma, in V.S. 1866 (A.D. 1809).

The same.

Preceded by several of the usual mantras and hymns, the Argalāstuti, Kīlaka, Devīsūkta, &c.

Colophon:

लिखत् गोलाभराममेन [*sic*] संवत् १८६६ ॥

124.

Add. 26,551. — Foll. 44; 15 lines; 8½ in. by 5½ in.; Telugu character of 18th to 19th century. [William Erskine.]

The same.

Text begins fol. 1*a*, 4, ends 33*a* fin.

Fragments of other hymns follow in a second, but similar handwriting.

125.

Add. 18,184. — Foll. 100; 7 lines; 2¼ in. by 1½ in.; minute Nagari letters painted in gold

on indigo-coloured paper, with borders in gold and colours; colophons, &c. in silver.

Text preceded by five miniatures of deities (Gaṇeśa, Brahmā, Sarasvatī and others).

The same.

Text begins at fol. 17, and is preceded by the Argalāstuti, the Devīkavaća, mantras, &c.

126.

Add. 26,354.—Foll. 100; 8 lines; 10 in. by 4 in.; irregular Nagari of 18th century.

[William Erskine.]

पुरुषोत्तममाहात्म्यम्

Purushottama-Māhātmya.

A composition in 30 adhyāyas in verse, Pauranik in style, treating of the religious legends and observances as to the intercalary month.

Several works[1] on this subject are attributed to various Purāṇas.

There are numerous interlocutors introduced: Kṛishṇa, Vishṇu, Arjuna, the Sūta, Vālmīki, and even Adhimāsa (foll. 9, 10), a personified intercalation!

Beg.

श्री मल्लं बोदरेशान नंदनानंदवर्द्धन ।
विघ्नावलीकुठारेश त्वां प्रपद्ये महाभुज ॥ १ ॥

End.

इति श्री पुरुषोत्तममाहात्म्ये नियमनिरूपणं नाम त्रिंशो ऽध्याय ॥ ३० ॥ समाप्तं ॥

127.

Or. 1255.—Palm-leaf, of the variety generally used in Orissa; foll. 163; 4 lines; 16½ in. by 1½ in.; date=1684 A.D. (see below).

[Presented by Sir A. W. Franks.]

पुरुषोत्तममाहात्म्यम्

Purushottama-Māhātmya, from the *Skanda-purāṇa.*

The praise of the shrine of Vishṇu at Purushottama or Puri, in Orissa, in 45 adhyāyas. A version in Oriya was printed at Calcutta, 1894, with the title Nīlādri-mahodaya.

Begins:

नारायणं नमस्कृत्य नरं चैव नरोत्तमं ।
दैवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

मुनय ऊचुः ।

भगवन्सर्वशास्त्रज्ञ सर्वतीर्थमहात्म्यवित् ।
कथितं यत्त्वया पूर्वं प्रस्तुते तीर्थकीर्त्तने ॥
पुरुषोत्तमाख्यं सुमहत् [*sic*] क्षेत्रं परमपावनं ।
यत्रास्ते दारवतनुः श्रीशो मानवलीलया ॥

The sage who speaks in reply is Jaimini.

Colophon:

इति श्री स्कन्दपुराणे जैमिनि ऋषि संवादे श्री-पुरुषोत्तम-माहात्म्ये पंचचत्वारिंशो ऽध्यायः ॥ श्री पुरुषोत्तममाहात्म्यं संपूर्णं ।

A few *namaskāras*, &c. follow, after which:

वीर मुकुंददेवस्य पंचविंशे ऽङ्के वसु वंश संभवेन सोमनाथाभिधेन भूसुरेण लिखितमिदं पुस्तकं ॥

On the local usage of the word *aṅka*—apparently not to be found in any dictionary, Sanskrit or vernacular—see Manomohana Ćakravarti in J. As. Soc. Beng., vol. lxii. (1893), p. 89; and Sewell and Dikshita, Ind. Cal., p. 38. By the system there explained, a 25th aṅka = 21st regnal year. Hence, as Mukunda-deva (I., the only king of that name who reigned 25 years) came to the throne A.D. 1664, his 25th '*aṅka*' was A.D. 1684.

On the history of Orissa, compare A. Stirling[2] in As. Researches, xv. 294.

The MS. is scratched in fine Nagari characters, such as were often used in the 17th century.

[1] *E.g.* the Malamāsa-māhātmya (printed), similar in style and extent.

[2] The *vaṃśāvalī* may be, perhaps, trusted for so late a date as this: but see Fleet in *Ep. Ind.*, iii., pp. 336–340.

128.

Or. 1253a, b. — Foll. 20; 14 lines; 13½ in. by 6 in.; dated Saṃvat 1874 (A.D. 1817).

[Presented by SIR A. W. FRANKS.]

TWO MĀHĀTMYAS.

A. Foll. 1—15.

भागवतमाहात्म्यम्

BHĀGAVATA-MĀHĀTMYA, from the *Uttara-khaṇḍa* of the *Padma-purāṇa*.

Lithographed at Bombay in several editions.

Begins (as in editions): यं प्रव्रजंतम०

There is a short comment (fol. 2*a*, top margin) on śloka i. 33 (=i. 35 ed. Bombay, 1861).

Colophon:

इति पद्मपुराणे उत्तरखंडे[1] श्रवणविधिकथनं नाम षष्ठो ऽध्यायः। संवत् १८७४ ॥

B. Foll. 16—20 (originally 1—5).

भागवतमाहात्म्यम्

BHĀGAVATA-MĀHĀTMYA, from the *Skanda-purāṇa*.

A similar work to the preceding, in four adhyāyas. Compare Cat. of Sk. MSS. in Sk. Coll. Benares, p. 239.

Begins:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

Ends:

श्रीमद्भागवतं शास्त्रं कलौकीरेण(?) भाषितम् ॥ ४८ ॥

इति श्रीस्कन्दपुराणे ऽखिलेष्ट श्रीमद्भागवतमाहात्म्ये चतुर्थो ऽध्यायः॥

[1] The name of the work itself, inserted in the subscriptions of the other chapters, is here accidentally omitted.

129.

Or. 1232.—Palm-leaves; foll. 128 (numbered 1—43, 44 missing, 45—129; 5 lines; 15 in. by 1¼ in.; Oriya character, 18th century.

विरजोमाहात्म्यम्

VIRAJO-MĀHĀTMYA, from the *Brahmāṇḍa-purāṇa*.

This is evidently the same work as that described by Wilson, Mackenzie Coll., i., p. 84: "Virajákshetra Máhátmya. Legend from the Brahmánda Purána of the Viraja-kshetra, the country 5 Cos round Jajpur in Orissa, on the bank of the Vaitaraní, where a form of Durga is worshipped."

Outside the MS. is written in ink[2] in English writing, apparently of the 18th century: "Jajpoor in Orissa."

The *māhātmya* is described as a dialogue between Umā and Maheśvara; but Brahma, Nandikeśvara and others appear as speakers.

It consists of 29 adhyāyas.

Ends (fol. 126*b*):

०ब्रह्मान्तशासनं ॥ इति श्रीब्रह्माण्डपुराणे विरजोमाहात्म्ये ऊनत्रिंशो ऽध्यायः ॥ समाप्तं चेदं विरजोमाहात्म्यं ॥

Three leaves of index follow.

130.

Add. 26,424 f. — Foll. 35—69 (48—82); 9 lines; 10 in. by 4 in.; Nagari, of 17th to 18th century.

वैशाखमाहात्म्यम्

Fragment of the VAIŚĀKHA-MĀHĀTMYA, from the *Skanda-purāṇa*.

The text of this work was lithographed at Bombay, in 1879.

[2] The MS. itself, like all Oriya documents, being scratched with a stile.

The present fragment represents foll. 29*b*—50*b*, corresponding to xvii. 5—xxv. 54 of that edition, the numbering in the MS. being, however, xvi. 5—xxiv. 55.

The text appears to differ somewhat in readings, as well as in arrangement, from that of the edition.

131.

Or. 2087. — Palm-leaf; foll. 30 (numbered 35—65 on recto, 32 missing); 4 lines; 8 in. by 1¼ in.; Nandi-nāgari writing, of the 17th century?

[Presented by MAJ.-GEN. A. MEYRICK.]

Another fragment of the same work.

The present fragment extends from adhy. vi. 6 to ix. 11.

An account of the Nandi-nāgari writing is given by Burnell in his *South Indian Palæography*, ed. 2, pp. 52 sqq., and plates xx., xxi., xxxi.*a*, and may be supplemented by pl. lxx. in the Oriental Series of the Palæographical Society, with the description by Dr. Haas.

A somewhat peculiar form of j, not noticed by Burnell or Haas,[1] is found in our MS. The complete loop is doubtless a later development for quickness in writing. The same applies to h,[1] which has a form approximating to a modern Nagari ङ.

In several letters, *e.g.* I, th, d, the forms of our MS. lie slightly nearer those of ordinary Deva-Nagari than those of Burnell's Table, xxi.[2] The same applies to gh, where the form of our MS. agrees with that in the Palæogr. Society's plate.

On the other hand, the shape of m is usually somewhat more archaic.

[1] These occur, however, in the facsimile which he had before him.

[2] Burnell's specimen, pl. xxxi.*b*, is difficult to follow, as no exact reference is given to the passage by him or by Haas (*l.c.*), who cites it.

132.

Add. 14,368.—Foll. 179; 22—24 lines; 11½ in. by 8 in.

स्कन्दपुराणे सह्याद्रिखण्डम्

Several portions of the SAHYĀDRI-KHAṆḌA, professing to be a portion of the *Skanda-purāṇa*.

The main part of the work, which treats chiefly of the sacred topography of Western India, was printed under the editorship of J. Gerson da Cunha, Bombay 1877.

To this main text are added several supplements in the form of 'Māhātmyas, or legends in connection with the foundation of temples along the Sahyâdri range.'

The present MS. contains :—

(1) Foll. 2—67. A complete copy of the main work (=Gerson da Cunha, pp. 1—387). Dated Śaka 1750 (A.D. 1828).

(2) Foll. 68—115. Another copy of the *pūrvārdha* only, copied from a MS. somewhat defective at both ends. It corresponds to p. 3, l. 3—p. 300 of the printed text.

(3) Foll. 116—179. Supplementary matter, without collective title; analogous to, but apparently differing from, that described above.

This portion of the MS. is subdivisible as follows :—

i. A series of 98 adhyāyas, apparently forming the *Āmalīgrāma-māhātmya*, but bearing no collective title, and further sub-divided as follows :—

(*a*) Adhy. 1, 2, *Māṇḍavyopākhyāna*.

Adhy. 1, which is copied from an original having considerable *lacunae*, begins:

युधिष्ठिर उवाच ।
कथितानि मुनिश्रेष्ठ तीर्थानि भवता मम ।
क्षेत्राणि चैव मुख्यानि वनानि वनवासिना ॥ १ ॥

बदर्यादीनि स्थानानि नैमिषं पुष्करं तथा ।
सह्याद्रेर्दण्डकारण्ये माहात्म्यं वद सुव्रत ॥ २ ॥

मार्कंडेय उव०

माण्डव्य विप्रराजेन्द्र आसीत् ॥ १० ॥

Adhy. 2 ends (fol. 117*b*):

इति स्कन्दपुराणे सह्याद्रिखंडे मांडव्योपाख्याने द्वितीयो ऽध्यायः ॥

The next two adhyāyas have general titles (*Dattātreya - prādurbhāva*, *Bhūgolavarṇana*, respectively), without reference to any subdivision of the Sahyādrikhaṇḍa.

Adhy. 5—82 (foll. 119*b*—172*a*) have the common sub-title *Āmalīgrāma-māhātmya*.

Adhy. 83—98 (foll. 172*a*—177*a*) deal, under varying titles, with *Rāmakshetra*.

At this point (end of adhy. 98), without any break in the writing of the MS., a new start is made in the numbering of the adhyāyas, three adhyāyas and a fragment of a fourth being added.

Several gaps and marks of hiatus occur at the end; and the whole MS. ends abruptly.

The last complete chapter-title runs thus:

इति स्कन्दपुराणे सह्याद्रिखंडे हरिहरेश्वरमाहात्म्ये महाबलेश्वरक्षेत्रोत्पत्तिर्नाम तृतीयो ऽध्यायः ।

It is thus not clear whether part 3 of the MS. consists of two (or three) regularly-divided *māhātmyas*, or of fragments of several, loosely strung together.

132 A.

Add. 14,365 h.—Foll. 8; 21 lines; European paper, folio. [MAJOR T. B. JERVIS.]

रेणुकामाहात्म्यम्

RENUKĀ-MĀHĀTMYA (adhyāyas 1—21 only), forming part of the *Sahyādri-khaṇḍa*, a portion of the *Skanda-purāṇa*.

The Sahyādri-khaṇḍa was printed (see no. 132) Bombay 1877. The present fragment corresponds to pp. 389—430 of that edition, in which the whole *māhātmya* has 40 adhyāyas.

A recension in 64 adhyāyas is described by Rāj. Mitra, 'Notices,' no. 1752.

It is not clear why the present copy was left unfinished, nor how it found its way into Jervis's Collection of 'Hindu Mathematics.'

133.

Or. 5310.—Foll. 107; 13 lines; 8 in. by 10 in.; European paper, dated V.S. 1931 (A.D. 1874); written by an inhabitant of the place described in the MS. [A. C. CARLLEYLE.]

शम्भलमाहात्म्यम्

ŚAMBHALA-MĀHĀTMYA, from the *Skandapurāṇa*, Bhūkhaṇḍa.

Analyses of the contents of this work (though in a somewhat different recension) are given by Aufrecht, Cat. Bodl., no. 125; and Rāj. Mitra, 'Notices,' no. 1750. It describes the sacred topography of Śambhala and its neighbourhood. The place described is Śambhal, in the Muradabad district of the North-West Provinces.

In the present MS. the chapters are 27 in number; several of them have descriptive titles.

The verse cited by Aufrecht (ch. 2, śl. 3) occurs at fol. 4*a*, *b* in this MS. From it we learn that the town of Sambhal lay midway between the rivers Ganges and Rathaprā. But from śl. 12 of the same chapter (4*b*, 3) we find that on the right bank of the latter, on the further slope of the Himālaya (?), dwelt king Dhūmrāksha (*himavać ćottare* (sic) *kūle rathaprādakshiṇe taṭe*). Sambhalpur[1] in the Central Provinces thus cannot be the place described.

[1] As Rāj. Mitra and others have stated.

Ch. 2 is entitled *puranirmāṇam*, fol. 6*a*.
,, 3 ,, *yayāti-varṇana*, fol. 11*a*.
,, 4 ,, *arkakuṇḍa-mahimākathana*, fol. 16*b*.
,, 5 ,, *daśāśvamedhavarṇana*, 21*b*.
,, 6 ,, *naimishāraṇyavarṇana*.

In this chapter ślokas 37, 38 are missing, fol. 24*b* being left blank. The subject corresponds to ch. 7 in Aufrecht's MS.

Ch. 7 is entitled *avantīsaravarṇana*, fol. 30*a* (cf. Aufrecht, ch. 8).
,, 8 ,, *mahodakīmāhātmya*, fol. 35*a*.
,, 9 ,, *aṅgāratīrthavarṇana*,[1] 39*a*.
,, 10 ,, *prayāgavarṇana*, fol. 42*a* (cf. Aufrecht, ch. 11).
,, 11 ,, *pañćahradav°*, fol. 46*a* (cf. Aufrecht, ch. 12).

Similarly ch. 19 (*guptatīrtha*), fol. 77*b* corresponds to Aufrecht's ch. 20.

Ch. 20 (fol. 89*b*) has no descriptive title.

Ch. 21 is entitled *Śambhaleśapradakshiṇavarṇane harimandirapradakshiṇavarṇana*, 92*a*.

Ch. 22 is entitled *prākāra-pradakshiṇavarṇana*, fol. 96*a*.
,, 23 ,, *tīrthapradakshiṇavidhi - varṇana*, fol. 98*a*.
,, 24 ,, *pradakshiṇavarṇana*, fol. 101*b*.
,, 25 ,, *subā[hū]pākhyāna*.
,, 26 ,, *bahistīrtha pradakshiṇavarṇana*.

The MS. ends with a short chapter (13 ślokas) in praise of listening to the work:

तस्माच्छंभलमाहात्म्यं गोपनीयं प्रयत्नतः ।
नंदिग्रामस्य माहात्म्यं कथितं शम्भलस्य च ॥ ११ ॥
अतः परं प्रवक्ष्यामि शालिग्रामस्य चोत्तमम्
माहात्म्यं कथयिष्यामि शृणुष्वैकाग्रमानसः ॥ १२ ॥
यः शृणोति°
लभेद्राज्यं विराज्ञो मोक्षमेव च ॥ १४ ॥

[1] No mention of this *tīrtha* is made in the descriptions above cited; compare however Śivapurāṇa, *apud* Aufrecht, Cat. Bodl., p. 67*a*, l. 1.

इति श्रीस्कन्दपुराणे भूषंडे (*sic*) शंभलमाहात्म्य श्रवणवर्णनं नाम सप्तविंशो ऽध्यायः । २७ । सं° १६३१ ज्येष्ठ कृष्ण १३ गुरौ द्विवेदाध्यायिना दयारामेण शंभलग्रामवासिना लिखितं शंभलमाहात्म्यं ॥

It will thus be seen that the first twenty chapters agree with the known MSS. of the work, while the later chapters present a new recension, or more recent additions.

D.—TANTRIC WORKS.

134.

Or. 2154.—Foll. 121; 13 or 14 lines; 12 in. by 5½ in.; dated V.S. 1865 (A.D. 1808).

मन्त्रमहोदधिः

MANTRAMAHODADHI, by MAHĪDHARA.

A manual, in verse, of tantric worship, in 25 chapters (*taraṅga*).

Printed several times in India with the author's commentary (*naukā*); see no. 135. Compare also Eggeling, Cat. I. O., p. 885.

Ends (as in printed editions) with the verse giving the date of composition (V.S. 1654,[1] A.D. 1597):

अब्दे विक्रमतो जाते वेद(4)-बाण(5)-नृपैर्मितः(16) (*sic*)[2] ।
ज्येष्ठाष्टम्यां शिवस्याग्रे पूर्णो मंत्रमहोदधिः ॥ [१]३१ ॥

इति श्रीमन्महीधर विरचिते मंत्रमहोदधौ . . पञ्चविंशतितमस्तरंगः २५ सं° १८६५ आषाढ शुक्ल २ लिखितमिदं हरिकृष्णेन ॥

[2] Dr. Eggeling (Cat. *l.c.*), doubtless from MSS. reading *bāṇa-veda-nṛipaiḥ* (like our commentary-MS., no. 135), gives this date as 1645; the same result is, curiously enough, arrived at by Dr. Haas (Cat. Sk. P.B., p. 84), who gives 'A.D. 1589' as the date of composition, although the reading of the Benares edition is the same as that of our MS. The other printed editions have the same reading, that of Benares 1879 adding the date in figures १६५४ above the chronogram.

135.

Or. 2155a. — Foll. 98; 11 lines; 12 in. by 5½ in.; written V.S. 1864 (A.D. 1807).

मन्त्रमहोदधिटीका

MAHĪDHARA's commentary, NAUKĀ, on his own MANTRAMAHODADHI.

On the work, see no. 134. The text of the present MS. agrees with that of the printed edition of 1879 (the commentary is somewhat abridged at the end in the edition of 1862); and adds, like the India Office commentary-MS. described by Eggeling, pp. 885-6, a corrupt colophon in prose followed by verses, here four in number, at the end. It appears to give but little new or intelligible information.

It begins:

वर्षे सायकवेदभूपतिमिते[1] श्री विक्रमार्कोद्गते माघ मासि . . श्री महीधरः . . . व्यधात् स्वीये मन्त्रमहोदधौ . . नार्वं (*leg.* नावं *i.e.* 'naukāṃ') विदां तुष्टये ॥ १ ॥

After these the date of writing (*svapaṭhanārtham*) is given, as above, the scribe being one Śrī-nandana.

136.

Add. 26,343. — Foll. 91; 9 lines; 6½ in. by 4½ in.; very carelessly written Nagari of 18th century. [WILLIAM ERSKINE.]

कामकलाविलासः

KĀMAKALĀ-VILĀSA, by PUṆYĀNANDA, with commentary by NAṬANĀNANDA NĀTHA.

A tantric poem, in 55 stanzas, in praise of Kāmakamalā, here[2] described as a form of Mahā-tripurasundarī or Durgā.

Of the author, described by the commentator as a Yogi (fol. 2*b*, l. 3), nothing further seems to be known.

To a Naṭanānanda (compare Aufrecht, Cat. Cat., *s.v.*) two other works are attributed.

The writing is so bad as to be often almost unintelligible. त and न for example, are often interchanged.

Commentary begins:

वंद तन्मिथुनद्दियमाद्यमानन्दचिद्घनं ।
अनुत्तरं परं ज्योतिरिति तद्गाव्यते बुधैः ॥ १ ॥
पुण्यानंद मनीन्द्रात् कामकला नाम विश्रुता जाता ।
आर्या काचिदमुष्यै नटनानन्दः करोति स[व्या]ख्यां ॥ ५ ॥

Text begins (fol. 2*b*):

सकलभुवनोदयस्थितिमयलयलीला विलोकनोद्युक्तः ।
अंत[र्?] लीनविमर्शः पातु महेशः प्रकाशमात्रतनुः ॥ १ ॥

Colophon:

इति श्री नटनानंद नाथ विरचितं कामकलाविलास व्याख्यानं संपूर्णं ॥

136A.

Or. 2146f.—Foll. 9 (81—89); 11 lines; 10 in. by 4 in.; Nagari of 17th to 18th century, with some Jain characteristics.

पवनविजयः

PAVANA-VIJAYA.

A short treatise, of a mystic or tantric character, on the suppression of the breath.

Several recensions of the work appear to exist. See Aufrecht, Cat. Cat., *s.v.*

The present copy corresponds in its[1] in-mencement with the Oxford MS. (Aufthe Cat. Bodl., no. 167).

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[1] *Sāyaka* = *bāṇa* = 5. Thus this colophon, like the commentary-text, but unlike the text of the work itself, makes the date V.S. 1645. See the preceding description and the edition of 1879, where the commentary is printed as contradicting the text.

[2] Elsewhere (cf. B. and R., *s.v.*) as a name of Ra

It begins[1]:

श्रीशारदाई नमः। श्रीहर्षसंयमसूरि[2]गुरुभ्यो नमः। न तिथिर्न च नक्षत्र &c. (*v.* Aufr., *l.c.*).

After distich 110 (the Oxford MS. has 108), ending °मृत्युरादिशेत्। occurs the subscription: इति पवनविजय समाप्तः (fol. 86).

Three more sections however immediately follow, written in a slightly more recent, though similar, hand. The first (with subsection after śl. 5, *iti śikshālakshaṇa*) contains 23 stanzas, and ends fol. 87*a*. The second, of 20 st., ends fol. 88*a*, *iti yuddhalakshaṇa*. The last has 31 stanzas aud no separate title.

The work ends:

°सर्वकर्म समाचरेत् ॥ इति पवनविजय नाम ग्रंथः संपूर्ण ॥

E.—SHORT EXTRACTS FROM EPICS, PURĀṆAS AND TANTRAS.

(Hymns,[3] name-lists of deities, rituals, small fragments.)

137.

Add. 26,438a. — Foll. 26 (1—24, 27, 26); 6 lines; 7½ in. by 4 in.; large, clear Nagari of 17th century. [William Erskine.]

आदित्यहृदयस्तोत्रम्

Ādityahṛidayastotra.

A ritual-hymn to the sun. Several times printed in India, where it is usually assigned to the Bhavishyottara-purāṇa.[4] Imperfect at the end. The final leaf, apparently belonging to another MS., contains part of the *sūryāshṭaka*, usually appended to the hymn.

137a.

Add. 24,314. — Foll. 47 (numbered 11—58), wanting foll. 1—10; 6 lines; 2 in. by 3 in.; Nagari of 18th century. [Sir W. C. Trevelyan.]

Another copy.

Imperfect at beginning.

Final title:

इति भविष्यत्पुराणे . . . आदित्यहृदयस्तोत्रं समाप्तं।

138.

Add. 16,627. — A small volume, oblong duodecimo, bound in European style, in red velvet; foll. 25; five lines of text on each page; written in a silver pigment on a dark indigo ground, separated and surrounded by gilded and coloured borders; 17th to 18th century. Two miniatures, in good Indian style, representing Gaṇeśa, Śiva and others.

शिवकवचस्तोत्रम्

Śiva-kavaća, also called *Śivavarmakathana.*

The hymn forms adhyāya 12 of the Brahmottarakhaṇḍa of the Skandapurāṇa. Several times printed in India.

Begins (as in editions):

अस्य श्रीशिवकवच स्तोत्र माला°

Colophon:

इति श्रीस्कन्दपुराणे ब्रह्मोत्तरखंडे शिववर्मकथनं नाम द्वादशोध्यायः ॥

Two scribe's verses follow.

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1 The Jain 'diagram,' due, like the *namaskāras*, doubtless to the scribe, precedes.

[2] य· stands doubtless for *Harshasaṃyama*, the scribe's ह his *sūripāda* I have not been able to verify.

[3] ... *stotras* in the Paurāṇik manner. A few hymns ...d to authors, and more modern in style, will be ... sub-section IV.

[4] Nc... above ... recht, (the '*Bhavishyat-purāṇa*' in no. 137a.

139.

Add. 26,429 h.—Foll. 2; careless Nagari of 18th century.

संकटनाशनस्तोत्रम्

SAṄKAṬA-NĀŚANA-STOTRA.

A hymn to Gaṇeśa, said to be taken from the 40th adhyāya of the Upāsanakhaṇḍa of the Gaṇeśa-purāṇa, an Upa-purāṇa (Aufrecht, Cat. Bodl., p. 78).

Begins:

देवा उवाच(*sic*) ॥ नमो नमस्ते परमार्थरूपिन् ॥

140.

Add. 26,456 a, c, f, g, and foll.—About 6 in. by 4 in.; Nagari, various hands of 18th century. [WILLIAM ERSKINE.]

HYMNS and short extracts from *Purāṇas*, *Tantras*, &c.

A.—Foll. 1—20 (१४—३१, &c.). *Saṅkashṭa-ćaturthī* (fr.), part of a ritual work containing stotras to Gaṇeśa. Compare the *Śaṅkaṭa-(haraṇa)ćaturthī* in Haas's Cat., pp. 129, 111.

C.—Foll. 39—46 (२—८[1]). *Devisūkta*, from *Rudrayāmala-tantra*. In 78 stanzas, wanting stanzas 1—10.

Ends: *phalaśrutim athovāca stotrasyāsya mahāmate* । 78 ।

iti mahākālisūktaṃ । *iti rudrayāmale ghaṭa-tantrabhede devīmāhātmye sasaśatīkāyām sūkta-trayam eva devīsuktaṃ nāma trayodaśollāsaḥ.*

F.—Foll. 61—64 (१—१, &c.). *Hanumat-kavaća*, from *Sudarśanasaṃhitā(-tantra)*. See Aufrecht, Cat. Bodl., no. 164.

[1] Wanting first leaf accordingly. These leaves have been written on one side only, and have been folded back, the result being like the arrangement of an ordinary Chinese book.

G.—Foll. 65—68 (१—४). *Siddhalakshmī-stotra*, from *Brahmāṇḍapurāṇa*. In 17 stanzas.

H.—Foll. 69, 70. *Malamāsadānavidhi*. In 8 stanzas only.

Fol. 71. *Gaṇeśastotra*, from *Brahmāṇḍa-purāṇa*. In 11 stanzas.

Foll. 72, 73. *Bhāgīrathy-ashṭaka-stotra*, by Rāmānandasarasvatī, or Rāmānanda Yati (st. 9). In 9 stanzas.

Fol. 74. First leaf of a *Vishṇusahasra-nāma*.

Foll. 75, 76. Ritual-fragment for the use of Vaishṇavas at the Sandhyās.

141.

Add. 4714 a–c.—Palm-leaf; foll. 1—15, 16—89, 90—112; 7½ in. by 1½ in.; Telugu character.

[Presented, in 1761, by CAPT. W. REYNOLDS.]

Add. 4714*a*.—Foll. 15.

Mantras connected with the GĀYATRĪ.

Foll. 1—3 are occupied with notes and fragments, both in Telugu and in Tamil.

This is followed by two tracts, or a single treatise under two names, in praise of the Gāyatrī (foll. 5—15, with original numbering 1—11, on recto).

GĀYATRĪ-HṚIDAYA, or GĀYATRĪ-KAVAĆA.

The former title is given in the margin of fol. 1.

The beginning of the text does not correspond with either of the works of the same title described in Rāj. Mitra's 'Notices' (nos. 475, 881), but does agree tolerably closely with the work called *Gāyatryashṭot-taraśata-divyanāmāmṛita-stotra* (*ibid.*, no. 882). Compare also no. 142, below.

Begins:

अस्य श्रीगायत्रीहृदय मह[ा]मन्त्रस्य प्रह्लाद(?) भगवान् ऋषिः। गायत्रीछंदः अग्निदेवता। . . . मम गायत्रीप्रसादसिद्ध्यर्थे जपे विनियोगः।

Ends:

इत्यगस्त्यस्मृतिचंद्रिकायां ब्रह्मनारदसंवादे गा[य]त्रीकवचं नाम अष्टादशो ध्यायः॥

The work (or works?) thus claims to be adhy. 18 of a book called *Agastyasmṛiti-ćandrikā*, by which probably the tantric *Agastyasaṃhitā*[1] is intended.

Add. 4714*b*.—Foll. 16—89.

Described above, no. 86*a*.

Add. 4714*c*.—Foll. 90—112.

Unnumbered leaves and fragments of hymns and the like, in Telugu-Canarese writing.

142.

Add. 14,354. — Foll. 46; 9 lines; 6 in. by 3½ in.; Nagari of 18th century; on thin paper, with margins ornamented by ruling, gilding and a grey mottled colour.

The MS. was doubtless bound in Europe, as the binding is an excellent specimen of the London binder, J. Mackenzie, who flourished at the beginning of the present century. It is in tooling and style to some extent imitated from the bindings of Marguerite de Valois, of which specimens exist in the British Museum.

The book contains:—

Mantras, chiefly connected with the Gāyatrī.

Compare Add. 4714*a* (no. 14).

I. *Gāyatrī-stavarāja.*

Foll. 7, in 25 ślokas. The beginning partly agrees with that of the first tract in the MS. just cited.

[1] In 41 adhyāyas; Peterson, Cat. Ulwar, pp. 87, 235.

II. *Gāyatrī-hṛidaya.*

Foll. 15. The beginning is identical with that of the work described as no. 881 in Rāj. Mitra's "Notices."

III. *Tṛićārghyadāna-paddhati.*

Foll. 9. A short manual of ritual (oblations, &c.) connected with sun-worship. Compare Burnell, Cat. Tanj., fol. 202*b*, *s.v.* Tṛićakalpa, with the tracts preceding and following.

IV. *Gāyatrī-pañjara*, from the *Vāsishṭa-saṃhitā.*

Foll. 12, in 108 ślokas. The text corresponds, in its beginning and conclusion, with the MS. described in Rāj. Mitra's "Notices," no. 884.

On some of the numerous blank leaves, bound in at the end of the volume, are pasted the three lithographed pages (somewhat mutilated in form) of the Vedic tract ascribed to Lagadha. See Haas's Catalogue *s.v.*, and compare the actual copy there described, which, like the present MS., came from the collection of Major T. B. Jervis.

143.

Add. 16,626. — Foll. 58; 4 lines; 7 in. by 5 in.; written in large, bold Nagari, in V.S. 1869 (A.D. 1812), by a Kashmirian scribe, Pandit Motīrāma, who was also probably the writer of Add. 16,625. The punctuation of the titles, &c., is in green and red.

विष्णुसहस्रनाम

Vishṇusahasranāma, from the Mahābhārata (*Anuś.-parvan*, adhy. 149).

The thousand names of Vishṇu, in 62 ślokas. See also MSS. nos. 96—98.

The text is accompanied by several rather elaborate miniatures of deities and the like, the name of each personage being annexed.

144.

Add. 26,438b. — Foll. 28 (numbered 3—28, 31, 32); 8 lines; 6 in. by 4 in.; Nagari, Mahratta hand, very irregular; dated Śaka 1580 [current] (A.D. 1658).

व्यङ्कटेशसहस्रनामस्तोत्रम्

VYAṄKAṬEŚA-SAHASRANĀMA-STOTRA.

A hymn to Vyaṅkaṭeśa, a name of Vishṇu, in epic verse, professing to be extracted from the Dattātreya-saṃhitā, a tantric work.

The name Vyaṅkaṭeśa, which occurs frequently (once or twice as Vyeṅkaṭeśa), is commonly written Veṅkaṭeśa, and is derived from mount Veṅkaṭa in the Dekhan (see Aufrecht, Cat. Bodl., p. 251*b*).

The text differs from that of the work of the same name published in India, and taken from the Brahmāṇḍapurāṇa.

There are two leaves wanting at the beginning. On fol. 1*b* we read:

अस्य श्रीव्यंकटेशसहस्रनामस्तोत्र मालामंत्रस्य श्रीनारायणो महान् ऋषिः अनुष्टुपछंदः व्यंकटेशो देवता ॥

Colophon:

इति श्रीमद्दत्तात्रेयसंहितायां चित्रखंडिसंवादे परमरहस्ये श्रीव्यंकटेशसहस्रनाम मालामंत्र स्तोत्र संपूर्णमस्तु ॥ श्रीनृपशालिवाहन शके १५८० विलंबि नाम संवत्सरे°

Further chronological details follow (Uttarāyaṇa saṅkrānti, 4th of Ćaitra śudi, Revatinakshatra). The name of the scribe appears to be Nanga (?) Bhavānīdāsa, of the Bhāradvāja gotra.

145.

Or. 5251.—Foll. 10; 12 lines; 10 in. by 5 in.; good Jain[1] Nagari of 16th to 17th century. [H. JACOBI.]

सहस्रनामस्तोत्रम्

SAHASRANĀMA-STOTRA, compiled from the *Bhāgavata-purāṇa*.

A compilation in 56 ślokas, giving a thousand names of Vishṇu, arranged according to skandhas of the Bhāgavatapurāṇa in which they occur.

The MS. briefly described by Peterson, Cat. Ulwar, no. 2222, would appear to be the same or a very similar compilation. Cf. also F. Hall, 'Contribution,' p. 147.

Beg.

पुराणपुरुषो विष्णुः पुरुषोत्तम उच्यते ।
नाम्नां सहस्रं वक्ष्यामि तस्य भागवतोद्धृतं ॥ १ ॥

End.

°पाहि भृत्यान् । ५६ । इति भागवतसारसमुच्चये वैश्वानरोक्तं सहस्रनामस्तोत्रं संपूर्णं ।

In a later hand are added (1) at the end of the MS.:

स्वाम्यमात्यो जनपदा दुर्गद्रविण संचयाः ।
दंडो मित्रं च तस्यैताः सप्त प्रकृतयो मताः ॥

(2) on the cover:

श्रीभागवतसारसमुच्चये वैश्वानरोक्तं सहस्रनामस्तोत्रं ।

146.

Add. 26,440 a, b. — Foll. 37; 6 in. by 4 in.; Nagari. [WILLIAM ERSKINE.]

NAME-LISTS OF ŚIVA.

A.—Foll. 16; 18th century.

Śiva-sahasra-nāma.

Beg.

अद्येत्यादि° श्रीभवानीशंकरमहारुद्रप्रीत्यर्थं ॥

Colophon:

इति श्रीरुद्रयामलोक्त शिवसहस्रनामस्तोत्रं संपूर्णं ॥

The names, beginning with ज्ञानात्मने and ending with सदाशिवाय, are all in the dative, with नमः understood.

[1] The *namaskāra* to Gaṇeśa is preceded by the Jain symbol ॥ ई० ॥

The list is founded on verses in the Rudrayāmalatantra (no. 150. A.).

B.—Foll. 17; 12mo; 9 lines; Śaka 1665 (A.D. 1722).

Śiva-sahasra-nāmāvali.

Another work of the same name, said to be from the Padmapurāṇa.

Beg.

अस्य श्रीपरमदिव्यशिवसहस्रनामस्तोत्रमंत्रस्य नारायण ऋषिः ॥

Colophon:

इति श्रीपद्मपुराणे शिवसहस्रनामावलिः समाप्तं मगमन्.. शके १६६५

The names, beginning with पराय देवाय and ending with क्षराक्षराय, are in the dative.

147.

Add. 26,442. — Foll. 53; 4 lines; 4½ in. by 2 in.; good Nagari of 18th century. [William Erskine.]

Śiva-sahasranāma-stotra.

The thousand names of Śiva, abridged from adhy. 17 of the Anuśāsanaparvan (here called Dānadharma) of the Mahābhārata.

Beg.

वासुदेव उवाच ॥ ततः स प्रयतोभूत्वा मम तात युधिष्ठिर ॥
प्रांजलिः प्राह विप्रर्षिर्नाम संग्रहमादितः ॥

Printed separately in India.

148.

Or. 2155 b.—Foll. 26; 8 lines; 11 in. by 5 in.; bold Nagari, dated V.S. 1824 (A.D. 1767).

Bhavānī-sahasranāma, from the *Rudrayāmala-tantra.*

A poem, in 252 stanzas, on the thousand names of Bhavānī (Durgā).

A lithographed edition of a work of the same name, and alleged to form part of the same tantra, is entirely distinct, not being in verse and not giving the names in the same order.

Begins:

कैलासशिखरे रम्ये देवदेवं महेश्वरं । °

The speakers are Nandikeśvāra and Īśvara.

Ends:

°भूतात्मा वरदा लोके साधूनां विश्वमंगला ॥ २५२ ॥

इति श्रीरुद्रयामले महागमसारे नंदिकेश्वरसंवादे श्रीभवानी-सहस्रनाम स्तोत्रं समाप्तं ॥ Date, as above.

After which:

लिखितं तिवाडी लूनारामेण बासीघाट् का माधवसिंह ॥

149.

Add. 26,423 a–h. — Foll. 95; bound as a European book, oblong 12mo; 6 lines; written on glazed and silvered paper, with gold ruled margins, and gold and silver patterns in the borders; Nagari of Western India, 18th century. [William Erskine.[1]]

Name-lists and Stotras.

A.—Foll. 1—28. *Gaṅgā-sahasranāma-stotra.* The thousand names of Gaṅgā, forming ch. 29 of the Kāśī-khaṇḍa of the Skanda-purāṇa (consisting of 212 ślokas), and occurring at ff. 162 sqq. of the printed edition (Bombay 1881).

Beg.

अगस्त्युवाच ॥ विना स्नानेन गंगायां नृणां जन्म निरर्थकं ॥

Colophon:

इति श्रीस्कंदपुराणे काशीखंडे गंगासहस्रनामस्तोत्रं संपूर्णं ॥ हस्ताक्षरमाणको गिरमाजो लेखक ॥

[1] From a pencil note and a native seal at the beginning, the previous owners were John Macleod and Bālakṛishṇa Prabhu.

B.—Foll. 29—49. *Vishṇu-sahasranāmāvalī.* The thousand names of Vishṇu, a string of detached names in the dative, with नमः expressed or understood.

Beg.

ॐ विश्वाय नमः ॐ विष्णवे नमः ॐ वषट्काराय ॥

Colophon:

इति श्रीविष्णोर्दिव्यसहस्रनामावलिः समाप्तः ॥

C.—Foll. 50—56. *Vāsudeva-stotra.* An invocation to Vishṇu, from the Guru-tīrtha, a section of the Padma-purāṇa, consisting of 35 ślokas.

Beg.

परमं पावनं पुण्यं वेदज्ञं वेदमंदिरं ॥

Colophon:

इति पद्मपुराणे गुरुतीर्थे श्रीराम जयति ॥

D.—Foll. 56—60. *Mrityuñjaya-stotra* or *Mrityuñjaya-kavaća.* In praise of Śiva, 15 ślokas.

Beg.

कैलासशिखरे रम्ये रत्नपर्यंकशायिनं ॥
गिरिशं रहसि प्रीत्या पप्रच्छ गिरिजा पतिं ॥

Colophon:

इति श्रीहरगौरीसंवादे मृत्युंजयकवचं संपूर्णं ॥

At the end are added some verses in praise of Purusha (Vishṇu).

E.—Foll. 60—65. *Mahāpurusha-stava.* An invocation to Vishṇu, under 91 names, from the Mahābhārata (Moksha-dharma).

Beg.

भीष्म उवाच ॥ प्राप्य श्वेतं महाद्वीपं नारदो भगवानृषिः ॥

Colophon:

शांतौ मोक्षधर्मेषु महापुरुषस्तवः समाप्तः ॥

F.—Foll. 65—69. *Vishṇoḥ śatanāmastotra.* An invocation to Vishṇu, from the Padma-purāṇa.

Beg.

नमाम्यहं हृषीकेशं केशवं मधुसूदनं ॥

Colophon:

इति श्रीपद्मपुराणे भू° वैन्योपाख्याने विष्णु अष्टशतनामस्तोत्रं संपूर्णं ॥

G.—Foll. 69—74. Verses in praise of Vishṇu, by Śrīdhara-svāmin, 28 ślokas.

Beg.

जय जयाजितजह्यगजं गमावृत्तिमजामुपनीतमृषागुणां ।

Colophon:

इति श्रीधरस्वामिकृता श्लोकाः समाप्तः ॥

H.—Foll. 74—94. *Vishṇu-sahasranāma-stotra.* Here stated to be taken from the Śānti-parvan[1] of the Mahābhārata, 156 ślokas.

Beg.

वैशंपायन उवाच ॥ यस्य स्मरणमात्रेण जन्मसंसारबंधनात् ॥

Colophon:

इति श्रीमन्महाभारते शांतिपर्वणि भीष्मयुधिष्ठिरसंवादे विष्णुसहस्रनामस्तोत्रं संपूर्णं ॥ हस्ताक्षर माणको पंता चें ॥

150.

Add. 26,439 a–c.—Foll. 74; 7½ in. by 4 in.; Nagari of 18th to 19th century.
[William Erskine.]

Name-lists of Deities.

A. — Foll. 31. *Śiva-sahasranāma.* The thousand names of Śiva, from the Śiva-rahasya, a part of the Rudrayāmala-tantra. Printed in India.

Beg.

ऋषय ऊचुः ॥ सूत वेदार्थतत्त्वज्ञ शिवध्यानपरायण ॥

Colophon:

इति शिवरहस्ये सप्तमांशे स्कंदसदाशिवसंवादे मुख्यसहस्रनामस्तोत्रं संपूर्णं ॥

B.—Foll. 26; [V.]Saṃvat 1864 (A.D. 1807). *Gaṅgā-sahasra-nāma.* The thousand names of Gaṅgā, in verse, from the Kāśī-khaṇḍa of the Skanda-purāṇa. See no. 149. A.

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[1] Really from the Anuśāsana-parvan.

Colophon:

इति श्रीस्कंदपुराणे काशीखंडे स्कंदागस्त्यसंवादे गंगासहस्रनाम संपूर्ण ॥ संवत् १८६४ ॥

C.—Foll. 20; dated Śaka 1709 [elapsed] (A.D. 1787). *Vishṇu-sahasranāma-nāmāvalī.* See no. 149. B.

In colophon: शके १७०९ प्रवंग संवत्सरे ॥

151.

Add. 26,441 a–c. — Foll. 50; 6 in. by 4 in.; Nagari, 18th to 19th century.

[William Erskine.]

Name-lists and Rituals.

A.—Foll. 1—21. *Sūrya-sahasra-nāmāvali.* The thousand names of the Sun.

Beg.

अथ सूर्यसहस्रनामावलिर्लिख्यते ॥ ॐ विश्वविदे नमः ॥

Concluding with this śloka:

एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।
नाम्नां सहस्रं सवितुः पाराशर्यो यदाह मे ॥

B. — Foll. 22—36. *Sivāpaćiti.* Rites of Śiva-worship, by one Rāghava.

Beg.

ॐ आत्मतत्वाय स्वाहा ॥ ॐ विद्यातत्वाय स्वाहा ॥ ॐ शिवतत्वाय स्वाहा ॥ इत्याचम्य ॥

The title and author's name are found in the concluding śloka:

शैवागमं समालोक्य राघवेन सुधीमता ।
निर्मितापचितिः शैवी शैवानां सुखसिद्धये ॥

C. — Foll. 37—50. *Vishṇor-nāmasahasra* (fragment). The thousand names of Vishṇu, from the Mahābhārata, Anuś.-parvan, with some introductory verses beginning thus:

स्तोत्राणां परमं स्तोत्रं विष्णोर्नामसहस्रकं ॥

Text (see no. 149. H.) begins fol. 38*b*, 3.

152.

Add. 26,431 a, c, d. — Foll. 1—7, 48*b*—50; 11 lines; large and regular Nagari, written by one Dāmodara, a Jain; 17th century.

[William Erskine.]

Fragments of Lists of Names, Charms, &c.

A.—Foll. 1—7. *Vishṇor-nāmasahasra.* The thousand names of Vishṇu, in verse, from the Mahābhārata. Slightly imperfect at the beginning.

Beg.

महाह्रदो महागर्त्तो । महाभूतो महानिधिः ॥

C.—Foll. 48*b*, 49. *Rāma-kavaća.* A form of invocation to Rāma. Imperfect.

Beg.

अस्य श्रीरामकवचमंत्रस्य बुधिकोसिक ऋषिः ॥

D.—Foll. 50. Fragment of a *name-list* in ślokas, śl. 62—74 of a work.

Beg. विज्ञातसहस्रांशुः°

153.

Add. 26,437 b, c.—Foll. 6; 9 lines; 8 in. by 3½ in.; 18th to 19th century.

[William Erskine.]

Puranic Ritual-tracts.

B.—Foll. 33—37 (1—4). *Budhāshṭamī-vrata.* A ritual tract, variously ascribed to the Bhavishyottara[1] or to the Bhavishya[2] purāṇa, treating of the observance of Budhāshṭamī, the Wednesday which is the 8th day of the month.

A lithographed text, in which fol. 6*b* corresponds with fol. 33 (१)*b* of our MS., was printed at Lahore, 1881.

[1] Weber, Cat. Berl., i., p. 135, and printed edition.

[2] Aufrecht, Cat. Bodl., p. 34*b*.

Beg.

श्रीकृष्ण उवाच ॥ युधाष्टमीव्रतं भूयो वक्ष्यामि शृणु पाण्डव ॥

C.—Foll. 38, 39 (1, 2). A ritual fragment, treating of the penance called *Brahmakūrća*.[1] The last page contains only the final title इति शय्यादानप्रयोग.[2]

154.

Add. 26,454 e. — Foll. 2; 8 lines; 8 in. by 4 in.; Nagari, 19th century.

MANTRAS.

Two sets of magic invocations, mystical syllables, &c.

The titles of the spells appear to be: *śrī-Bagulāmukhī - brahmāstravidyā - mahāmantra* and *śrī-Tiraskaraṇī-mahāmantra*.

155.

Add. 26,430 d–h. — About 7 in. by 4 in.; Nagari, various hands of 18th century.

[WILLIAM ERSKINE.]

STOTRAS, RITUALS, &c.

D.—Foll. 43—53 (1—11). *Nyāsas*.

Title outside:

पादुकव बाळात्रिपुरसुंदरीविद्यापद्धतिः ॥

Fol. 44 (2)*b*:

इति ऋष्यादिन्यासः । अथ अंगुष्ठादिन्यासः ॥

Foll. 50—52 appear to relate more specially to the devī (*Bālātripurasundarī*). The whole compilation consists largely of namaskāras, interspersed with mystic syllables.

E.—Foll. 53—57 (1—4). *Dhanadākalpa*. A charm against poverty, subdivided *dhyānas* (foll. 55*b*, 57*b*), *tantroktāpuraścaraṇavidhi* (fol. 56*b*).

Beg.

धनदाकल्पः । काकिणीतंत्रे ॥ प्रणम्य शिरसा गौरीशं°

F.—Foll. 58—79; written Śaka 1673 [expired] (A.D. 1751). *Nārāyaṇahṛidaya-* and (*Mahā-*) *Lakshmīhṛidaya-stotras*, from the *Atharvaṇarahasya*. Compare Burnell, Tanj. Cat., 201*b*.

End.

°महाप्यच्युतश्री ॥ १०७ ॥ इति श्री अथर्वणरहस्ये उत्तरभागे आद्यादि श्री महालक्ष्मीहृदयस्तोत्रं समाप्तं ॥ शके वह्निशैलेंगचंद्रमित्ते (leg. °*śailāṅgacandramite*) ब्दे प्रजापति ब्दे°(*sic*).

G.—Foll. 80, 81. *Adbhuta-śānti*. A tantric or magic ritual.

Beg. स उदीचीं दिशमन्वावर्त्तते°

H.—Foll. 82, 83. *Mṛityuñjayapūjāhoma-vidhi*. Charms and rituals of magic.

The first charm ends abruptly at fol. 83*b*.

156.

Add. 26,451. — Single leaves; about 8½ in. by 3 in.; Nagari, various hands.

[WILLIAM ERSKINE.]

Fragments of PRAYOGAS, STOTRAS, &c.

Fol. 80. One leaf of a ritual work.

Foll. 89, 90 (७ । ८). Fragments of *prayogas*, &c.

Fol. 90*b*. *tato brāhmaṇabhojanaprayogaḥ*.

Fol. 91. *Piṇḍapitṛiyajñaprayoga*.

Fol. 92 (१०). One leaf of *Udakaśānti*. Passage corresponds to p. 41 of the printed edition of Madras, 1880.

Fol. 93 (६). One leaf of a similar work.

Foll. 94, 95 (१ । २). Commencement of *Go-prayoga*. Beg.: *gomukhaprasavaṃ kṛitvā*°.

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[1] Aufrecht, Cat. Bodl., p. 283*a*.

[2] Burnell, Cat. Tanjore, p. 150*a*.

Foll. 97, 98 (१ । २). Fragment on measures and weights, for ritual use.

Foll. 102—106 (१२ । १३ । ३ । ५ । ६). Tantric extracts. *Mrityuñjayavidhāna* (fol. 102*b*), extracts from *Śāradatilaka* (fol. 106*b*) and other works.

Foll. 107, 108. Fragment of a stotra. Marginal abbreviation मध्व°.

Foll. 109—113 (७—११). Conclusion of the *Apāmārjana-* or *Vishṇor-apāmārjana-stotra*, from the *Vishṇudharmottara*. Fragment contains śl. 79 *ad fin.*

End.

°ददाति परमां गतिं ॥ १६४ ॥ इति श्रीविष्णुधर्मोत्तरे दाल्भ्यपुलस्त्यसंवादे श्रीविष्णोरपामार्जनस्तोत्रं संपूर्णं ॥

A 'free translation' of the stotra, which is used as a charm in sickness, is given in a brochure called 'My Neighbour's Sick Wife,'[1] by Krishṇanātha Raghunāthajī (Bombay 1889). The concluding sentence of that version corresponds with śl. 160 of the present text.

Foll. 114—116 (१ । २ । १०). *Shoḍaśayātrā.* On pilgrimages. Marg. abbrev. या° त्रा°.

Beg.

अथ षोडशयात्रा[2] लिख्यंते । व्यास उवाच । निशामय°

Fol. 115*b*:

iti nityayātrā । *atha pañćatīrthayātrā* ॥

157.

Add. 26,445 d.

One leaf of the Sūtasaṃhitā, from the *Skandapurāṇa*, with commentary.

From the Muktikhaṇḍa, with Mādhavāćārya's comment. Sūtasaṃhitā III. viii. 22—30 (=vol. i., pp. 311, 312 in the Anandāśrama Series edition).

158.

Add. 26,387 g, j, n, o.

Puranic and Tantric extracts.

Stotras and the like for ritual use.

G.—Foll. 156—159. *Somavatī-pūjā*, from *Bhavishyottara-purāṇa.*

J. — Foll. 172—174. *Gaṇeśa-stavarāja-stotra*, from *Rudrayāmala-tantra.*

N.—Foll. 185, 186. *Gopadma-vrata*, from *Padmapurāṇa.*

O.—Foll. 187—191. *Śaiva-stotra*, marked on the cover in European writing of 18th century, 'Mahadeo-Pooja.'

Begins: आचम्य प्राणानायम्य° Consists chiefly of *namaskāras* to Śiva as Mrityuñjaya.

159.

Or. 2174 b. — Palm-leaf, foll. 9; 4 lines; 9 in. by 1½ in.; recent Oriya writing.

Fragments of Stotras.

The verses appear to treat of the attributes of several deities in a partly catechetical form.

160.

Add. 26,424 a-g. — Foll. 6; 14—18 lines; 10 in. by 4 in.; Jain hand of 19th century.

Containing the following short extracts connected with the Śaiva and Vaishṇava worship:—

A. *Praśnottara-ratnamālā*, ascribed to *Śaṅkara.*

[1] The *stotra* is there (p. 15) assigned to the 'Bhavishotar Puran'; but this is contrary both to the present MS. and to the reff. in Aufrecht's Catalogus, p. 21.

[2] Cf. Kielhorn, Classified . . . Cat. . . . Southern Div. Bomb. Pres., p. 84.

The ordinary[1] text (as printed), preceded by the following stanza:

अस्तोकविस्तृतमयास्तमसस्तमोहमस्ता
विपञ्च निगमैस्तमसः परस्तात् ।
यद्वस्तदुःखचयमस्तमितप्रपंचं तद्वस्तुनि
स्तुम मुदेस्तु मम प्रशस्तं ॥ १ ॥

B. *Prātaḥ smaraṇīyam* or *Prātaḥ-smṛityāni*. A hymn in 26 stanzas, beginning:

सर्वाज्ञानतमोभेदभानवे चित्स्वरूपिणे ॥

C. *Śivāshṭottaraśatanāmāvalī*.

Beg. महाकैलासशिखरनिलयाय नमो नमः ॥

D. *Umānāmāvalī*.

Beg. रजताचलशृंगारगृहस्थायै नमो नमः ॥

Colophon of the two preceding articles:

इति श्रीशिवरहस्ये[2] अगस्तिव्याससंवादे शिवसिद्धांते श्रीमहेश्वर-
शिवोमाष्टोत्तरशतनामावलीद्वयं संपूर्णं ॥

E. *Mohinī-stotra*, 14 stanzas extracted from the Brahmavaivarta-purāṇa (Kṛishṇa-janma-khaṇḍa, xxxi., 65—*fin.*).

Beg. सर्वेंद्रियाणां प्रवरं विष्णोरंशंच मानसं°

See the printed edition of Calcutta 1885, vol. iv., pp. 732—735.

F. *Navagraha-stotra*. In twelve stanzas. Printed in India.

Beg. जपाकुसुमसंकाशं काश्यपेयं महाद्युतिं ॥

G. Another stotra addressed to Vishṇu, the title of which does not appear.

Beg. योंतः प्रविश्यममवाचमिमांप्रसुप्तां ॥

161.

Add. 26,447 b–k. — Twelve detached leaves of different dates and sizes, containing miscellaneous fragments.

[William Erskine.]

B.—Fol. 7. One leaf on *incantation* (*vaśī-karaṇa*) by means of herbs (*aushadha*).

C.—Fol. 8. *Namaskāras*. Sanskrit and Marathi.

D.—Fol. 9. A leaf of poetical fragments. The verso contains Raghuvaṃśa iii. 67—70.

E.—Foll. 10, 11. A *prayoga* on the *dvā-daśāha* ceremony.

F.—Fol. 12. *Upāṅgalalitāpūjā*. One leaf giving the commencement of the hymn. See Rāj. Mitra, 'Notices,' no. 709. The first verse आयुर्बेलं° there cited occurs in line 2 of the present fragment.

G.—K. Chiefly Vernacular.

III. LAW, RELIGIOUS AND CIVIL.

A.—ORIGINAL INSTITUTES.

162.

Or. 2151.—Foll. 382; 9—11 lines; 14 in. by 5 in.; dated Saṃvat 1746 (A.D. 1689).

[1] For the Jain text, see Or. 3347.

[2] Not verifiable in printed edition (Tiruvadi, 1890).

मानवधर्मशास्त्रम्

Mānava-dharmaśāstra, with the commentary of Kullūka.

Frequently printed.

Text begins (as in the editions): मनुमेकाग्रम°

Commentary begins with the introductory verses: गौड नन्दनवासि°

Colophon:

इति वारेंद्रनंदनावासीय[1] भट्ट दिवाकरात्मज भट्ट श्री कुल्लूक विरचितायां मन्वर्थमुक्तावल्यां मनुवृत्तौ द्वादशो ऽध्यायः समाप्तः ॥ संवत् १७४६ समये चैत्र मासे शुक्लपक्षे द[श]म्यां पुस्तकं लिख्यते ॥

163.

Or. 446 g.—Foll. 190—193; European paper,[2] folio; Telugu writing, 19th century.

आत्रेयस्मृतिः

ĀTREYA-SMṚITI.

Adhyāyas 1—4 and part of 5. The present text corresponds to vol. i., pp. 1—11, l. 12 of the Calcutta edition ('Dharmashastra-sangraha'), this recension being there called 'Laghu Atrisaṃhitā.'

Begins:

हुताग्निहोत्रमासीनमत्रिं श्रुतवतां वरं । °

The ending shows very numerous corruptions, and is without colophon or subscription, but it clearly corresponds with the passage cited, p. 11 of the Calcutta text. The number of missing ślokas would accordingly be about 16.

At the end of the volume is an undated and unsigned letter in Persian, addressed apparently to a Governor-General, and relating to an irregularity in legal procedure.

164.

Or. 3339 c. — Foll. 13 (27—39); 10 lines; 11 in. by $4\frac{1}{2}$ in.; Nagari of Western India, 19th century. [DR. C. D. GINSBURG.]

कोकिलस्मृतिः

KOKILA-SMṚITI.

A treatise on funeral obsequies, compiled from ancient and modern authorities. That the present is no real '*smṛiti*,' but a modern compilation, may be seen from the late date of some of the authorities[3] given below.

The text differs from that of the work of the same name described in the Catalogue of Printed Books.

Begins:

त्रयो सुसंविन्नविवेकनिर्मलाः
समग्रनिःश्रेयससिद्धिहेतवः ।
समस्तशास्त्रार्थसुतत्त्वबोधकाः
जयन्ति कात्यायनपादपांसवः ॥ १ ॥

. . . .

पितॄन् प्रणम्य जनकान् तथा मातामहानपि ।
क्रियते संशयच्छित्त्यै मात्रादिश्राद्धनिर्णयः ॥ ५ ॥

अथ केचिदाहुः । पितृशब्दो जनको रूढः तस्य चैकत्वाद्बहुवचनमुपपद्यमानं पितामहप्रपितामहौ लक्षयति ।

The following are cited or referred to as authorities (besides references to Manu and the Purāṇas):—

Yājñavalkya, fol. 1; *Kalpataru*[3]*-prabhṛitayaḥ, prabandhāḥ*, foll. 2*a*, 4*a*; *Kātyāyana-sūtra*, fol. 2*a*, *et al.*; *Kalpataru*[3]*-Kāmadhenu-Ćintāmaṇi-Smṛitipradīpa-Mañjarī-Ćandrikā-dayo nibandhāḥ*, fol. 5*b*; *Uśanas*, foll. 3*a*, 5*b*, 10*a*; *Hiraṇyaketu*, fol. 4*a*; *Sāṅkhāyanasūtra*, foll. 5*a*, 10*a*; *Vyāsa*, foll. 5*b*, 7*a*, *et al.*; *Gobhila*, *ibid.*; *Pulastya*, foll. 6*a*, 7*a*; '*Nirukta-kāra*,' fol. 6*b*; *Bṛihaspati*, fol. 8*a*; *Gotama*, *ibid.*, 9*b*; *Shaṭtriṃśa-sammata*, fol. 8*a*; *Saunaḥśepadarśana*, fol. 8*b*; *Śatātapa*, fol. 9*b*; '*bhagavān Śivaḥ*,' fol. 10*a*; *Vijñāneśvarādi*, fol. 12*a*; *Āśvalāyanagṛihyapariśishṭa*, fol. 12*b*; *Devala*, *ibid.*

Ends:

°इति प्रसन्नं शास्त्रं खलस्य न करोति हृदि । इति कोकिलस्मृतिः ॥

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[1] On some varieties in the name of this place see Eggeling, Cat. I. O., p. 368.

[2] The watermarks of this and accompanying vols. (Or. 445—447) bear dates 1801—1805.

[3] Thus Lakshmīdhara, author of the Kalpataru, flourished under Govinda-ćandradeva of Kanauj (A.D. 1106—1139) (*Epigr. Ind.*, ii., 358—361).

165.

Or. 446d.—Foll. 171—184; European paper, folio; Telugu character, 19th century.

गौतमधर्मशास्त्रम्

GAUTAMA-DHARMAŚĀSTRA, here called ĀĆĀRYA-SMṚITI.

Edited by A. F. Stenzler for the Sanskrit Text Society (London, 1876).

The present MS. is so carelessly written (probably from a corrupt original) as to be often quite unintelligible.

Begins:

वेदेन धर्मङ्गिमूलं[1] । तद्विदां च स्मृतिशीले [।] दृष्टा धर्मव्यतिक्रमाः साहसं च महता न कृ[2] दृष्टार्थे ऽवरदौर्बल्यात्तुल्यबलविरोधे विकल्प उपनयनं ब्राह्मणस्याष्टमे । नर्म्मे (l. *navame*) पंचमे वा काम्यं [।]

On fol. 181*b* space is left as if for a considerable *lacuna*, with the note: नात्र ग्रंथ[:] प्रात: (प्राप्त: ?). The actual loss consists, however, of only a few words, occurring in adhy. 23, §§ 10—12. No title or colophon occurs at the end of the MS.

166.

Sloane 2438c.—Foll. 10—20 (originally 6—16); 10 lines; 11 in. by 4½ in.; paper similar to that of Sloane 2438*a*, *b*; but written by a different, though apparently contemporary, scribe.

जाबालिसंहिता

Fragment of the JĀBĀLI-SAṂHITĀ.

Containing adhyāyas 7—18, with portions of the sections preceding and following. The present fragment appears to be unique.

The work is frequently cited (see references in Aufrecht's Catalogus Cat.) as a *smṛiti* or *dharmaśāstra;* but it appears to deal (compare the chapter-titles below) with devotion and religious observance (*āćāra*), rather than with civil law.

The fragment commences with the last five ślokas of adhy. 6, which ends with the title:—

इति जाबालसंहितायां [in other chapters *Jābāli-*] सुतोपदेशे कर्मयोगप्रकाशनो नाम षष्ठो ऽध्यायः ॥

The next and most of the following chapters begin with the words जाबालिरुवाच । varied by occasional responses from the *ṛishis* who form the audience of the sage.

The titles of the remaining chapters are:

.... योगप्रकाशनो नाम	adhy. 7,	fol.	10 (6)*b*.
शिवशक्तियोगप्र° ना°	„ 8,	„	11*a*.
सृष्टिसंहारप्र° ना°	„ 9,	„	12*a*.
नादोपासनो ना°	„ 10,	„	12*b*.
परमहंसोपासनो ना°	„ 11,	„	13*b*.
[?	„ 12,		]
उपासनाप्रकाशनो ना°	„ 13,	„	16*b*.
पञ्चतत्त्वप्रकाशनो ना°	„ 14,	„	17*a*.
कर्मभोगप्रकाशनो	„ 15,	„	17*b*.
उपासनाप्रकाशना	„ 16,	„	18*a*.
सन्न्यासप्र°	„ 17,	„	18*b*.
आश्रमधर्म प्र°	„ 18,	„	19*a*.

Besides the references cited in Aufrecht's Catalogus, see Viśvanātha Nārāyaṇa Maṇḍlik's Vyavahāra Mayūkha, pt. II., p. lxiii. (23 citations in Nirṇayasindhu).

Both the fragments (*a-b*, and *c*) contained in this MS. show archaic peculiarities in handwriting, fully according with the early date at which the Sloane Collection was formed, and with the features of the European writing on the cover, noted in the description of Sl. 2348*a*.

Thus, comparing the MSS. with the specimens of early Bengali writing in the

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[1] वेदो धर्ममूलं ed. Stenzler.

[2] Read °तो न तु.

Oriental Series of the Palæographical Society, we may note as follows:—

Vowels. MS. 2438*c* shows the form of ई (initial i) found in the 15th century MS. (illustrated in plate 33 of the series).

Both MSS. show an approximation to the form of medial i noted in the 17th century MS. (*ibid.*, pl. 69).

Consonants. ङ (ṅ), in both MSS. with a large loop over the top line, is more archaic than in the 15th century MS. (pl. 33, l. 3).

ञ्च (ñć) in MS. 2438*c* recalls, with its short vertical stroke over the top line, the archaic form of the 12th century (pl. 81).

ज (j) in MS. *a-b*, with its shortened right-hand limb, corresponds to the form in all the above plates.

Other noteworthy forms are the detached oblique stroke forming the lower part of छ (ćh) and ह (h) in both MSS., and the simple form of Anusvāra in *a-b*, and the form of त्य (ty), approximating to Nagari, in the same MS.

167.

Or. 3339 d. — Foll. 10 (40—49); 10 lines; 11 in. by 4½ in.; Nagari of Western India, 19th century. [Dr. C. D. Ginsburg.]

दक्षस्मृतिः

DAKSHA-SMṚITI.

A description of three recensions of the text will be found in the I. O. Cat., pp. 384-5.

The text of our MS. agrees most closely with the last of these (no. 1320), which, like it, comes from the Western side of India.

References are, however, somewhat difficult to verify, as the present copy has neither division into chapters nor numbering of stanzas.

Of the printed editions, that which appears most nearly to agree is that of Madras, 1883.

Begins (as in printed editions): सर्वशास्त्रार्थतत्वज्ञः°

This, however (as in the Madras text), is immediately followed by the verse:

ब्रह्मचारी गृहस्थश्च°

Ends with the same verses given by Eggeling (Cat., *l.c.*) from Ind. Off. no. 1320.

Colophon:

इति दक्षप्रजापतिप्रणीतं धर्मशास्त्रं संपूर्णं ॥

168.

Or. 3339 a.—Foll. 4; 10 lines; 11 in. by 4½ in.; Nagari of Western India, of about the beginning of the 19th century. Carelessly copied. [Dr. C. D. Ginsburg.]

देवलस्मृतिः

DEVALA-SMṚITI.

A digest on purification and other points of sacred law, ascribed to the sage Devala, in 97 ślokas. A shorter recension of the *smṛiti*, in 67 ślokas only, has been printed at Madras, 1889.

The first verses run as follows:

सींधुतीरे(!) सुखासीनं देवलं मुनिसत्तमं:(!) ।
समेत्य मुनयः सर्वे इदं वचनमब्रुवन् ॥ १ ॥

भगवन् म्लेछ्यानीता ये कथं शुद्धिमवाप्नुयुः ।
ब्राह्मणा क्षत्रिया वैश्याः शूद्राश्चैवानुपूर्वशः ॥ २ ॥

कथं स्नानं कथं शौचं प्रायश्चित्तं कथं भवेत् ।
किमाचारा भवेयुस्ते तन्ममाचक्ष्व विस्तरात् ॥ ३ ॥

देवल उवाच ।

त्रिसंकु(!) वर्म्मैयेद्देशं°

From the above extract it may be seen that, apart from the numerous clerical errors, our text differs not inconsiderably both from

the printed text and from the MS. of the India Office (Cat., p. 385), though the number of stanzas is the same in the latter copy.

Ends:

पंच ... विशोधनं। इति श्री महामुनि-देवल-कृतं धर्मशास्त्रं संपूर्णं ॥

169.

Or. 8.—Foll. 53; 7—9 lines; 13½ in. by 3 in.; fine and regular Nepalese writing on ruled red lines, dated Nepal-Saṃvat 820, Āshāḍha (A.D. 1678).

[Presented by DR. WILLIAM WRIGHT.]

नारदस्मृतिः

NĀRADA-SMṚITI, with Newari version.

Edited in the *Bibliotheca Indica* by Prof. J. Jolly, and translated by the same scholar (Oxford,[1] 1889).

The present MS. was not, however, used[2] for either work, and a collation of the last chapter, on theft, was accordingly made at my suggestion by Miss C. M. Ridding, in J. R. A. S. for 1893, pp. 41—47.

It omits the chapter on ordeals,[3] but contains that on theft, hitherto known only from my own Nepalese MS. (ed. *Bibl. Indica*, pref., pp. 5—15).

Beg.

आसीदिदं तमो भूतं° (= ed., p. 2, l. 11.)

End.

सकलराजालोकनथजर [end of Newari version] ॥ इति नारदप्रोक्तायां चौरप्रतिखेधं नाम प्रकरणं समाप्तं॥ संवत् ८२० आषाढ कृष्ण १२ ॥

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[1] *Sacred Books of the East*, vol. 33, Minor Law Books.

[2] See the article cited below, p. 42, note 3. The present MS., which does not contain any general title, nor the proper name of the *smṛiti* in any chapter-title, was in fact first identified by myself about 1893.

[3] Jolly, pp. 6, 7 of Preface to text.

In this MS. the words are often divided, both in the text and version, by thin lines similar to commas, or still more to elongated virāma-marks.

170.

Or. 445 d. — Foll. 22, 23; European paper, folio; Telugu writing, first years of 19th century.

बृहस्पतिस्मृतिः

BṚIHASPATI-SMṚITI.

The recension to which this MS. belongs approximates at the beginning to the India Office MS., no. 3245*a* (also a Telugu MS.; Eggeling's Cat., p. 387), and also to the text lithographed in Gaṅgāvishṇu's Collection (Bombay, 1881).

No verse-numbering is provided in the present set of MSS., but from the concluding verse it would seem that the recension contains 64 ślokas.

It begins (cf. ed. of Gaṅgāvishṇu, śl. 3*b*):

बृहस्पतिस्मृति ॥
वाचस्पतिं महातेजा ब्रहस्पतिरुवाच(*sic*) ह ।
हिरण्यदानं गोदानं भूमिदानं च वासव ।
एतत्प्रयच्छमानो ऽपि स्वर्गेतस्सुखमेधते ॥

फलतुष्टां महीं दद्यात् सबीजां सस्यमालिनीं ।
यावत्सूर्यकरा लोके तावत्स्वर्गे महीयते ॥

The ending, however, differs from the above-cited texts. It runs as follows:

उपाकाराय यो भूयाद्ब्राह्मणार्थे गवामपि ।
ब्रह्मयोनिशतं प्राप्य देवत्वमधिगच्छति ॥

धर्मशास्त्रमिदं शक्र मया तव सुभाषितं ।
अधीत्य ब्राह्मणो गच्छेद्ब्रह्म सत्यं(?) च शाश्वता ॥

श्लोकानां तु चतुष्षष्टिं श्रावयेद्य[:] शृणोति वा ।
पर्वसु प्रयतो नित्यमुक्तदानफलं भवेत्(? लभेत्) ॥

इति ब्रह्मस्पति(*sic*)कृत धर्मशास्त्रस्(*sic*) समाप्तं ॥

171.

Or. 445h.—Foll. 102—176; European paper, watermark 1801. The paper and ruling are similar to those of the other works,[1] but the Telugu handwriting and ink used are different, and less neat.

पाराशरस्मृतिः

PĀRĀŚARA-SMṚITI, with MĀDHAVA's commentary, Book III., *Vyavahāra-kāṇḍa.*

Title in margin:

पराशरस्मृतिव्याख्यानं माधवीयं व्यवहारकांडं ॥

The commentary has been printed in the *Bibliotheca Indica* (1890—97).

The beginning of our MS. is somewhat fragmentary, and is carelessly copied from a faulty MS.:

सो हं प्राप्य विवेकतिथे (*sic*) पदविमाम्नायतिथे (*sic*) पराम्
मज्जन् सज्जनतिथे [*lacuna*]
तीर्थेतो पि
विद्यातीर्थमुपाश्रयन् भजे श्रीकण्ठमाव्याहतं ॥
सत्येक°

It follows the printed text in the main, but with very numerous blunders.

Ends:

इति मनुरपि । सकलफलमिति ॥

इति पराशरस्मृति व्याख्याने माधवये (*sic*) व्यवहारकांड समाप्तः ॥

172.

Or. 445a.[1] — Foll. 3—15.

लघुपाराशरस्मृतिः

[LAGHU-] PĀRĀŚARA-SMṚITI.

The verses in each of the 12 adhyāyas are not numbered, and it would be, therefore, a matter of some difficulty to give the statistics of this MS. in accordance with the table of the different recensions given by Dr. Eggeling (Cat. Ind. Off. MSS., p. 375). For the purpose of comparison with other copies, therefore, the first word or two of each adhyāya is given below.

The work begins:

अथातो हिमशैलाग्रे देवदारुमहावने ।
व्यासमेकाग्रमासीनमपृच्छन्नृषयः पुरा ॥

Adhy. 2 begins: अतः परं fol. 4.
„ 3 „ विद्यमाने स्वयं fol. 5*b*.
„ 4 „ प्रमाणं शासनं fol. 7*a*.
„ 5 „ अतः परं प्रवक्ष्यामि प्राणहत्या° fol. 8*b*.
„ 6 „ अथातो द्रव्यशुद्धिस्तु° fol. 10*a*.
„ 7 „ गवां बन्धन° *ibid.*
„ 8 „ गवां संरक्षणे° fol. 11*a*.
„ 9 „ अमेध्यरेतोगोमांसम्° fol. 12*a*.
„ 10 „ गोमूत्रं° fol. 12*b*.
„ 11 „ चातुर्वर्ण्ये° fol. 13*b*.
„ 12 „ प्रभाते° fol. 14*b*.

The work ends:

मया सर्वाणि चोक्तानि प्रायश्चित्तान्यपापि च ।
ये शृण्वन्ति ततः पुण्यं पराशरकृतं त्विह ।
ते यान्ति परमं स्थानं यत्र देव चतुर्मुखः ।
एतत्पारशरं शास्त्रं श्लोक[2]-पञ्चशतं तथा ।
चिकीर्षितं ब्राह्मणायीय (?) धर्मसंस्थापनाय च ।

इति पाराशरस्मृतौ द्वादशो ऽध्यायः ॥

173.

Or. 445c.—Foll. 20, 21; as to size, collection, and writing, see the last description.

यमस्मृतिः

YAMA-SMṚITI.

The MS. contains the recension noticed by Eggeling, Cat. MSS. Ind. Off., p. 389, and

[1] Or. 445—447 form a collection of law-books transcribed in Telugu characters (in Or. 446 approximating to Canarese) on European paper with watermarks dated 1800—1805, large folio; 25—27 lines to a page. No numbering of verses or sections is given. The collection was bought, in July 1868, from Mr. Mason.

[2] °*kaḥ*, MS.

likewise printed in Gaṅgāvishṇu's collection of *smṛitis* (Bombay, 1881).

Begins (as in printed edition): श्रुतिस्मृत्युदितं धर्मं°

The text of the last four stanzas (with which the *varr. lectt.* of the India Office MSS., noted by Eggeling, may be compared) runs as follows in our two MSS.:

दिवा सूर्यांशुभिस्तप्तं[1] रात्रौ नक्षत्रमारुतैः ।
संध्ययोरप्युभाभ्यां च [[2]पवित्रं सर्वदा जलं ॥
देवतापितृणां च[2]] जले दद्याज्जलाञ्जलीन् ।
असंस्कृतप्रमीतानां स्थले दद्याज्जलाञ्जलीन् ॥
श्राद्धे हवनकाले च दद्यादेकेन पाणिना ।
उभाभ्यां तर्पणे दाद्यादिति धर्मे व्यवस्थितः ॥

इति श्रीयमप्रणीतं धर्मशास्त्रं समाप्तं ॥

174.

Or. 3339e.—Foll. 50—53 (numbered 1, 3—5, leaf 2 missing); 10 lines; Nagari of Western India, 19th century. [Dr. C. D. Ginsburg.]

Another copy.

See the preceding description.

175.

Or. 445b.—Foll. 15*b*—19; European paper, folio; Telugu writing, circa 1805.

लिखितस्मृतिः

LIKHITA-SMṚITI.

The present text differs considerably both from those printed in the Bombay and Calcutta collections of law-books and from those described by Eggeling (Cat. Ind. Off. MSS.).

Apparently one of the numerous Vaishṇava forgeries of *smṛitis*. Badly written in corrupt Sanskrit.

Begins:

शृणुध्वं ऋषयः सर्वे सर्वधर्मा द्विजोत्तमाः ।
कर्मादौ [कर्म-][3] मध्ये च कर्मान्ते च हरिं स्मरेत् ॥
सर्वं प्रायश्चित्तमिति श्रुतिस्मृतिषु पठ्यते ।
अदर्भपाणि यत्कर्म कुरुते सर्वमासुरं ॥
† पुंत्राहन्म न हानौ च † प्राणायामविवर्जितः ।
कर्मा न हरि सत्कृत्वा कर्मसिद्धै द्विजोत्तमः ॥
यं यं कामयते मर्त्यस्तं तं सर्वमवाप्नुयात् ।
वासुदेवमयं सर्वमिति कृत्वा त्वनन्यधीः ॥
कृते पातकिनां मर्त्ये दर्शनादेव पातकि ।
संभाषणे तु त्रेताया द्वापरे पंक्तिभोजनात् ॥
कलौ युगे तु कर्तार[:] स्वयं पापानि भुंजते । °

Ends:

श्रुतिस्मृतिपुराणानि यो ऽर्थवादमुदीरयेत् ।
छेत्तव्या तस्य जिह्वाग्रं इत्याह लिखितो मुनिः ॥
श्रुतिस्मृति मम श्रोत्र(*sic*) पुराणान्यस्थिसन्धयः ।
वेदांगानि ममांगानि [4]तद्भर्तारो स्त्वहं परं[4] ।
लिखितस्य स्मृतिं यो वै शृणुयाद्धर्मवित्तम ।
पठेद्वा श्राद्धकाले तु सो ऽच्युतपदमाप्नुयात् ॥

इति लिखित स्मृति समाप्तः ॥

176.

Or. 446b.—Foll. 83—127; European paper, folio; Telugu writing, circa 1805.

वसिष्ठस्मृतिः

VASISHṬHA-SMṚITI.

A work in ten adhyāyas in verse, but, like many so-called 'smṛitis,' no real law-book, but merely a treatise on Vaishṇava observances, and as such, of course, entirely distinct from the Vasishṭha-dharmaśāstra in prose.

The work is fully described by Dr. Eggeling, Cat. I. O., p. 392.

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[1] सूप्तं MS. no. 173; तप्तं no. 174.

[2] . . . [2] MS. no. 173 has the curious blunder of °भाग्या° for °भाभ्यां, and omits from पवित्रं° to च.

[3] Supplied by conjecture to complete metre.

[4] Clearly corrupt. Perhaps some form of पर्वन् (పర్వన్) may be represented by the corrupt పఱాఽర్.

The present MS. is in a fragmentary condition, having been evidently copied from an imperfect MS.

Three blank pages are left at the commencement, the scribe's numbering of the first page (fol. 82*a*) being 4.

The MS. begins abruptly thus (in adhyāya 2?):

वसिष्ठस्मृति

. . . . येत् ।

ऋतुश्चै(?) देवदेवेशं स्तुत्वा स्तोत्रैश्च वैष्णवैः ।

Adhyāya 2 ends fol. 84*b*, and after the first two or three verses of adhy. 3 a second *lacuna* occurs, extending over rather more than two pages.

The passage quoted by Eggeling as forming the conclusion of the India Office MS. occurs at fol. 127, three lines from the bottom.

For परो व्यो° (Egg., *l.c.*, p. 392 *ad fin.*), the reading of our MS. is परव्योम्नि.

After the last śloka (उपचारैः . . . परितोषयेत्) there follows without break a series of verses, mostly very incorrect, in praise of the study of the book, beginning:

दशाध्यायसमूलोक्तं(?) सर्ववेदार्थसंग्रहं ।
श्लोकानां पंचदशकशतं विप्रा अनुष्टुप्य(?) ॥
महाहिब्रह्मपुत्रेण(?) मुनिना कथितं शुभं ।
इदं शास्त्रमधीयानः ब्राह्मणो नावसीदति ।

and ending:

धर्मशास्त्रेषु सर्वेषु सारात्सारोत्तमं(?) शुभं ।
यः पठ्येन्नियुतो भूत्वा तस्य विष्णु[:] प्रसीदति ॥

इति वसिष्ठस्मृतौ धर्मशास्त्रे विष्णुप्रतिष्ठाविधिर्नाम(*sic*) दशमो ध्यायः । . . . वसिष्ठस्मृति समाप्तः . . .

177.

Or. 446 e.—Foll. 184*b*—186*a init.*; European paper, folio; Telugu-Canarese writing, circa 1805.

विष्णुस्मृतिः

Fragment of a Vishṇu-smṛiti.

No part of this fragment is apparently identifiable with any portion of the Vishṇu-smṛiti edited by Prof. Jolly, nor with the smaller sectarian work so called, printed in the Calcutta and Bombay collections of *smṛitis*. It is in verse (corrupted by the scribe), and is apparently a late production, treating of ordinances regarding food and the like. The fragment is very badly written, and is often so corrupt as to be unintelligible.

Begins (without invocation):

विष्णुस्मृति

अस्नाता विमलं[:] भुङ्क्ते ह्यजपः पूयशोणितं ।
अहुताविक्रम्य भुङ्क्ते अद[त्]त्वा विषमश्यते ॥

चतुराश्रय(?) ब्राह्मणस्य त्रिकोण क्षत्रियस्य तु ।
वैश्यस्य पत्वलं(?) चैव शूद्रश्या[1]भ्युक्षणं कृतं ॥

ब्रंह्मण विष्णुश्चंद्रश्च श्रीहुताशन एव च ।
मण्डल † नुपलाभं जंते † तस्मात्कुर्वीत मत्सरं ॥

यातुधानाः पिशाचाश्च क्रूर[2]श्चैव तु राक्षसाः ।
हरन्ति रसमन्नस्य मंडलेनापि वर्जितं ॥

गोमयमंडलं कृत्वा भोक्तव्यमिति निश्चितं । °

Ends:

तस्माद्दानं च होमं च देवाच्चन[3]जपांस्तथा ।
कुर्यां तस्मिं दिने यत्नं तस्य शान्तिर्भविष्यति ॥
सर्वगंगासमंतो ऽयं राहुग्रस्ते दिवाकरे ।
सामीप्य व[4] समंतो ऽयं नद्या स्नानं समाचरेत् ॥

इति विष्णुस्मृति ॥

178.

Or. 446 f. — Foll. 186—190. Writing and size as in the foregoing MSS.

व्यासस्मृतिः

Vyāsa-smṛiti.

This is the code printed in the Calcutta collection (ii. 310—320) under the title of *Laghu-Vyāsa-saṃhitā*.

[1] Read °*drasyā*°. [2] *krūr*°. [3] °*vārcana*°. [4] °*pye vā*.

Other MSS. are in the India Office, and at the Tanjore Palace. See the catalogues of those collections.

Begins:

ऋषय ऊचुः ॥

अहन्यहनि कर्तव्यं ब्राह्मणा नृ . . .

[*lacuna*].

. . . . क्रमाद्विधिम् ।

ब्राह्ममुहूर्ते उत्थाय धर्मार्थावनुचिंतयेत् ॥

Ch. 1 ends fol. 187*a fin.*

Ends:

०मुक्तये परमेष्टिनः ॥

इति व्यासस्मृतौ द्वितीयो ऽध्याय ॥ व्यासस्मृति समाप्तः ॥

179.

Or. 447 b.—Foll. 22—31. Writing and size as in the foregoing MSS.

शाण्डिल्यस्मृतिः

ŚĀṆḌILYA-SMṚITI (here called AUŚANASA-DHARMAŚĀSTRA).

Described by Burnell (Cat. Tanjore, p. 127) as '740 ślokas in 5 adhyāyas, on Vaishṇava ācāra.'

In our MS. the code is described as Auśanasa, but as it differs entirely from the three works ascribed to Uśanas (compare Eggeling, Cat. I. O., p. 383), the attribution may be regarded as a case of the spurious assignment of sectarian works to ancient sages specially common in South India.

The MS. contains about 500 ślokas (not numbered), the fifth and part of the fourth adhyāya being wanting.

Begins:

श्रीमन्नोतगिरेर्मूर्ध्नि (*leg.* ०तोद०) श्रीमत्यायतने गिरेः[1] ।

[शाण्डिल्यमृषिमासीनं][2] प्रणम्य मुनयो ऽब्रुवन् ॥

श्रीमदेकायनं श्रुतं गुह्यं सनातनं ।

ज्ञातं च सर्ववेदानामन्तः सारमिदं त्विति ॥

निवृत्तं कर्म यत्प्रोक्तं पृच्छाम भवभेषजं ।

पञ्चकालात्मकं ज्ञानं तच्च ब्रह्मैकदैवतं ॥

....

शाण्डिल्यो हि नमस्कृत्य मङ्गलायतनं हरिं ।

अब्रवीत्स मुनिश्रेष्ठो श्रेष्ठकर्म महामुनिः ॥

Adhy. 1 ends (fol. 24*b*):

इत्यौशनसे धर्मशास्त्रे प्रथमो ऽध्यायः ।

Adhy. 2, 3 (foll. 26*b*, 29*b*) have similar subscriptions. The absence of final subscription further shows the fragmentary character of the MS.

180.

Or. 445 e.—Foll. 24—26. Writing and size as in the foregoing MSS.

शातातपस्मृतिः

ŚĀTĀTAPA-SMṚITI.

A recension of the code in 12 adhyāyas, in prose and verse, corresponding in the main to that described by Burnell, Tanj. Cat., p. 127. Compare also India Office MS., no. 2047*a* (Eggeling, p. 398).

Begins:

अथातः शातातपधर्मशास्त्रं व्याख्यास्यामो [॥] ब्राह्मणं हत्वा तस्य शिरःकपालमादाय तीर्थान्यनुसंचरेत् । आत्मनः[1] पापसंकीर्तनं कृत्वा द्वादशवर्षैः पूतो भवति ।

Ends:

पुरीतानां (?) च दुष्टानां पापानां च महत्तया ।

धर्मेंत (?) तदधीतमुच्यते[2] नात्र संशयः ॥

इति शातातपधर्मशास्त्रे द्वादशो ऽध्यायः ॥

181.

Or. 445 f.—Foll. 27—33. Writing and size as in the preceding MSS.

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[1] Read हरेः; cf. Burnell, *l.c.*

[2] The MS. is clearly corrupt here. I have replaced the words in brackets from Burnell, *l.c.* Our reading appears to be: *daśanākhyaṃ vamūṃ sīnam*, of which I can make nothing.

[1] दात्मनः MS. (an error arising from the sandhi).

[2] Syllable धी repeated in MS.

संवर्तस्मृतिः

SAMVARTA-SMṚITI.

The present recension agrees on the whole with the printed editions, rather than with the Telugu MS. described by Eggeling (Cat. I. O., p. 401).

The various readings are, however, very numerous.

Begins:

संवर्तक (*sic*) सुखासीनमात्मविद्यापरायणं ।
ऋषयस्तु समागम्य पप्रच्छु[र्] धर्मकाङ्क्षिणः ॥
भगवान् छ्रोतुमिच्छामि श्रेयस्कामाद्द्विजोत्तम ।
यथावद् (&c., as in printed editions).

Last stanza:

धर्मशास्त्रमिदं . . . शास्वतं (as in editions).

इति संवर्तक धर्मशास्त्रस्मृति समाप्तः ॥

182.

Or. 446a. — Foll. 3—82. On the writing see previous descriptions, and footnote to Or. 445*a* (no. 172).

हारीतस्मृतिः

HĀRĪTA[1]-SMṚITI.

This is the recension sometimes called Vṛiddha-Hārīta-saṃhitā, which has been printed in the 'Dharmashastra Sangraha' (Calcutta, 1876), vol. i., pp. 194—409.

From the abstract of the work given in Rāj. Mitra's 'Notices' (viii. 250), it will be seen to be devoted to the ordinances of the Vaishṇava tenets.

Begins (as in printed edition):

अम्बरीषस्तु तं गत्वा हरितस्याश्रमं[1] नृपः ।

Colophon:

इति हरितस्मृतौ विशिष्टपरधर्मशास्त्रे प्रत्यधिकारो (*leg.* वृत्य°) नाम अष्टमो ध्यायः ॥

B.—DIGESTS (EXTRACTS).

183.

Or. 447a.—Foll. 20 (2—21). On the writing see note to no. 172.

स्मृतिचन्द्रिका

Fragment of the SMṚITIĆANDRIKĀ of DEVAṆṆA BHAṬṬA.

The work is described by Aufrecht, Cat. Catt., ii. 179, as the 'oldest Digest in existence,' and is also shown by Eggeling, Cat. I. O., p. 405, to be not later than the middle of the 13th century A.D.

The fragment is from the Śrāddha-kāṇḍa,[2] of which no detailed description is at present available. References are accordingly given to the complete MS. (B. 325) existing in the India Office,[3] which has been compared.

The beginning corresponds with fol. 42*a*, l. 13 of the above-cited MS. of this *Kāṇḍa*, occurring in the section referring to *adhikamāsavishayāṇi*.

This section ends fol. 3*a* (=44*b* in MS. B.).

Section on *mṛitāhā*[*ni*]*vishayāṇi* ends fol. 4*b* (=47*b*).

„ *māsapakshatithi sprishṭamṛitāha parijñāna*, fol. 5*a* (=48*b*).

„ *śrāddha kālāḥ*, fol. 7*b* (=53*a*).

„ °*deśāḥ*, fol. 8*b* (=54*a*).

„ *kāmyaśrāddhadeśāḥ*, fol. 10*a* (=57*b*).

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[1] The spelling of the MS. varies between the forms Hārīta and Hărīta; but the distinction between long and short *i* seems little, if at all, observed in other words, and the MS. is otherwise carelessly written.

[2] Kāṇḍa II. in the Tanjore MSS. (Burnell, Cat. p. 133).

[3] Not, however, included in Eggeling's Catalogue; library-mark, Burnell 325.

Section on *śrāddhe bhojanīya brāhmaṇanirūpaṇa*, fol. 12*a* (=62*a*).

„ *varjanīyabrāhmaṇanirūpaṇa*, fol. 16*a* (=71*a*).

„ *śrāddhadināt*[1] *prācīna krityaṃ*, 18*a* (=76*b*).

The title of the last complete section is, in our MS.: *iti smṛitićandrikāyāṃ śrāddhadina vāraṇyau*(?) *daśasparśanarūpasaṃ skāranirdeśa*, fol. 19*b*; in B.: *śrāddhadina pūrvāhṇakṛitye*[2] *pākāditantra*, fol. 80*a*.

The text breaks off abruptly in the course of the next section, which deals with *śrāddha karmaṇi varjya-dravyāṇi*, at the end of the quotation from Devasvāmin, occurring at fol. 83*a*, l. 7 in MS. B.

184.

Or. 3341, 3342.—Foll. 146 (originally 1—51, 1—75, 75 *bis*, 76—94) and 134; 13 or 14 lines; 13 in. by 7 in.; 17th to 18th century. Titles of paragraphs and the like are written in red. [Dr. C. D. Ginsburg.]

Āćāra-mayūkha, Samaya-mayūkha and Dāna-mayūkha, forming sections 2, 3 and 6[3] of the *Bhagavanta-bhāskara* by Nīlakaṇṭha Mīmāṃsaka-bhaṭṭa.

On the whole work see West and Bühler, Digest, Introd., pp. vi.—ix., and Eggeling, Cat. I. O., p. 427.

All the twelve sections were separately printed at Benares, 1879-80.

Or. 3341. — The general contents of the *Āćāra-mayūkha*, which deals with domestic and other religious procedure, may be gathered from the following list of the earlier section-titles, which is given on the cover:—

१ परिभाषा २ प्रबोध: ४ मूत्रपुरीषोत्सर्गविधि: ५ शौचविधि: ६ आचमनं ८ आचमनविधि: १० दंतधावनं १२ पवित्रविधि: १३ स्नानं

Begins (as in edition): पादौ दिवाकरस्य°

The final title of this section, which is much corrupted, corresponds with that of the India Office MS. (Eggeling, Cat., p. 428).

The *Samaya-mayūkha*, dealing with appropriate seasons for religious acts, begins (as in printed edition): यो लीलया°

The colophon runs:

इति श्रीमीमांसक शंकर भटात्मज नीलकंठेन कृते भास्कराख्ये निबंधे समयमयूख: समाप्तिमगमत् ॥ ग्रंथ २६७५ ॥

An index of sections follows on the last leaf, beginning १ तिथिनिरूपणं, and ending ८६ कलिवर्ज्यनिर्णय:

Or. 3342. — *Dāna-mayūkha*: on religious donations. First leaf a little broken.

Begins (as in the Benares edition):

यो लीलया°

Ends:

प्रयच्छ म इति ॥ इति श्रीमी° श° नी° कृते भास्करे दानमयूख षष्ट: ॥

A rough index follows, similar to those described above.

185.

Or. 2155. — Foll. 124; 13 lines; 10½ in. by 5 in. A recent transcript, neatly written and corrected.

Another copy of the Dāna-mayūkha.

On the last few leaves several *lacunae* in the archetype are indicated.

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[1] So B. Our MS. °*ddhaṃ nat prā*°.

[2] Our MS. has a similar *introductory* title for this section.

[3] Both of our MSS., MS. 1224 in India Office, and MS. 1221 in Berlin, so number this section. It is, however, usually regarded as the seventh division.

186.

Add. 26,443b. — Foll. 20 (6—25, originally 27—46); 9 lines; 17th century.
[William Erskine.]

Fragment of the Śrāddha-mayūkha.

The fourth chapter of Nīlakaṇṭha Mīmāṃsakabhaṭṭa's Bhāskara, as to which see above.

The present fragment comprises the passage contained in the printed edition from p. 32 *ad fin.* to p. 56, l. 5, discussing the time, place, and several accessories of ritual for funeral oblations.

187.

Add. 26,446 c, d. [William Erskine.]

Fragments of Digests closely related to the *Ācāra-mayūkha*.

Add. 26,446*c*. — Foll. 14 (now 37—50, originally 5—18); 6 lines; 14 in. by 5 in.; 18th century; in the bold form of Nagari used by Kashmirian scribes, with titles &c. in red. Marked at beginning in European hand: 'Achar Mayukh.'

On the Ācāra-mayūkha, see no. 184 (Or. 3341).

No variety of recensions of this work seems to be known, nor is the existence of such variety specially probable in the case of an author like Nīlakaṇṭha, who wrote as recently as the beginning of the 17th century.

There is, however, so much similarity in the citation of authorities that the two works can hardly be independent.

Moreover, the abbreviation आ॰२ on the margin of each leaf certainly suggests an identification with the आचार॰, the *second* division of the Bhāskara.

The fragment begins in the '*prabodha-vidhi*,' or procedure as to waking in the morning, with special reference to the *brāhma muhūrta* (cp. Ācāra-m., ed. Benares, p. 3):

. . . ति ॥ ब्रह्मण(?) लक्षणं चोक्तं विष्णुपुराणे ।
रात्रेः पश्चिमयामस्य मुहूर्त्तो यस्तृतीयकः ।
स ब्राह्म इति विज्ञेयो विहितः स प्रबोधने ॥
स्कांदे ऽपि ॥
रजनी प्रांतयामार्धं॰ . . . . .
. . . .
तथा च स्मृतिरत्नावल्यां ॥
ब्राह्मे मुहूर्त्ते देवानां पितृणां च समागमः ।
जागरस्तत्र कर्त्तव्यो देवसंमाननं हि तत् ॥
तथा ॥ ब्राह्मे मुहूर्त्ते यौ निद्रां न कुर्यातां तु दंपती ।
तद्गृहं दैवतैः सार्धं पितृभिः सेव्यते सदे ति ॥
शयनेव[1] प्रायश्चित्तमुक्तं स्मृतिचंद्रिकायां ॥
ब्राह्मे मुहूर्त्ते या निद्रा स पुण्यक्षयकारिणी । (37*b*, 3).

The next authorities cited are the *Kārikā* (fol. 37*b*), *Vishṇu* (fol. 38*a*), and the *Vāmana-purāṇa* (fol. 38*b*).

The last citation (ब्रह्मा मुरारिस्॰) occurs also in the printed text (p. 5 *ad fin.*). The next citation from *Kātyāyana* (fol. 38*b med.*) corresponds to p. 6, l. 22 of the text.

The next section (मूत्रपुरीषोत्सर्गविधिः) begins fol. 39*a*. Compare Ācāra-m., p. 6 *ad fin.*[1] The first authorities cited are *Āpastamba*, *Manu*, *Vishṇu-purāṇa*. After these follow the citations from *Yājñavalkya* given in Āć., p. 7, l. 7, and from *Yama*, *ibid.*, l. 17.

The following section, on अशौच,[2] commences (fol. 46*a-b*) as in Āć., with a quotation from Bhāradvāja as in the text, p. 8, l. 15. The next citation in the printed text from Yama occurs in the MS. at fol. 48*b*, l. 2.

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[1] Read च? The couplet, of which the first line follows, is cited in the Āćāra-mayūkha (ed. cit., p. 3, *ad fin.*), but is there attributed to the Smṛiti-ratnāvalī, from which a quotation has just been made in our MS.

[2] The same order of topics is followed in the Smṛiti-ćandrikā (Eggeling, Cat. I. O., p. 405, cf. *supra*, no. 183), previously cited as an authority.

The fragment ends with a citation from *Manu*, thus: मनुश्च ।

एका लिंगे गुदे तिस्रस्तथैकत्र करे द[श: ।] (Manu, v. 136.)

Add. 26,446*d*. — Foll. 5 (now 51—55, originally numbered 115, 116, 118); 6 lines; 13½ in. by 5½ in.; recent Nagari writing, somewhat careless.

Other fragments of the same or a similar work.

The title is added, 'Achar Mayukh,' in the same hand as in the last fragment. The work, however, is not more closely related to the known texts of that work than is the fragment just described.

The first four leaves refer to procedure regarding meals. Compare the section of the Āćāra-m. (pp. 75 foll.) on this topic (*bhojana*).

Begins (foll. 51*a* and 51*b*):

. . त्येव मनुरब्रवीत् शातातप:

उद्धृत्य वामहस्तेन यत्तोयं पिबति द्विज: [।]

सुरापानेन तत्तुल्यं मनुराह प्रजापति: [॥]

The next authorities cited are Śatātapa again, Gobhila, Haradatta, and Gautama.

On fol. 52*a*-*b* occur (in reversed order, however) the quotations from *Śatātapa* and from *Paiṭhānasi*, found in the Āćāra-m. on p. 78, ll. 14—18. The passage at fol. 53*b*, ll. 2—5 corresponds to Āć., pp. 80 *ad fin.*—81, l. 5.

The fragment ends abruptly in the middle of a citation from the Kūrma-purāṇa, occurring at p. 81 *med.* of the Āć.-m.:

°हृदयं तत [।]

आचम्या [गुह्यमानीय . .] . . .

The last leaf, apparently from the same work, but bearing no number or other indication, refers to the lighting of the *agnihotra* and other fires.

C.—JURISPRUDENCE AND POLITY.

188.

Or. 445g.—Foll. 34—101; European paper, folio; Telugu writing, circa 1805.

वरदराजीयम्

VARADARĀJĪYA or VYAVAHĀRA-NIRṆAYA, by VARADARĀJA.

A work on Jurisprudence, from which the section on inheritance was translated, with a full introduction, by A. C. Burnell ('Law of Partition . .,' Mangalore, 1872). A MS. of the whole work is described by the same scholar in his Catalogue of Sk. MSS. at Tanjore, p. 142.

Begins:

शुक्लाम्बरधरं शशिवर्णं चतुर्भुजं ।

प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशान्तये ॥

After which follow the śloka लोके सर्वं° and the quotation from Nārada, with which Burnell's MS. commences.

Some of the section-titles noted by Burnell occur (with additions) in our copy, as follows: *vyavahāraparikara*, fol. 36*a* fin.; *avedana*, fol. 38*b*; *vyavahāramātṛikā*, fol. 45*a*; *kūṭa-sākshi - daṇḍaḥ*, *sākshi - balābalaṃ*, fol. 50*a* (margin); *bhukti-nirūpaṇa*, fol. 50*b* (margin); *vyavahāramātṛikāyāṃ manushaprakaraṇa*, fol. 52*b*; *toyavidhi*, fol. 56*a* (margin); *taṇḍula-vidhi*, *taptamāsha-v*°, *phāla-v*°, *dharma-v*°, foll. 58, 59*a* (margin); *divyapramāṇanirṇaya*, fol. 62*b*; *nikshepa*,[1] fol. 68*b*; *asvāmivikraya*, *sambhūya*[*sa*]*mutthānam*, *dānapradānika*, foll. 68—70; *abhyupetyaśuśrūshā*, fol. 71*b*; *dāsyā-dhikāri*, *vetanasyānapakriyā*, fol. 73*b*; *svāmi-pālavivāda*, fol. 74*b*; *samayānupakarma*, *vi-kriyāsampradāna*, *krītyānuśaya*, foll. 74—76; *sīmāvivādanirṇaya*, fol. 79*b*; *strīpuṃsakayōga*, fol. 81*a*; *dayavibhāga*,[2] fol. 83*b*.

Ends:

इति वरदराजीये व्यवहारनिर्णये प्रकीर्णकपर्दं समाप्तं ॥

[1] Upanidhi ('hypotheca') in Burnell's MS.

[2] At this point, then, begins the section translated by Burnell.

189.

Add. 14,369. — Palm-leaf; Malayalam character; 18th to 19th century; foll. 146 (8 or 9 lines; 14 in. by 2 in.), which are thus numbered: foll. 1—72 numbered in left-hand margins of recto in Malayalam figures (7 being erroneously repeated instead of 6, 7); a leaf not numbered. These leaves are succeeded by two series of alphabetic numeration, viz. *ka—ḷa*, *ksha*, and again *ka—na*. These again are followed by 18 leaves bearing no pagination at all.

व्यवहारमाला

VYAVAHĀRA-MĀLĀ.

A manual of civil law used in Malabar; in Sanskrit, with frequent passages of Malayalam interspersed.

Fully described in Cat. Skt. MSS. in India Office, p. 456, and there doubtfully attributed to Varadarāja.

The 18 leaves already referred to as occurring at the end of the present MS., appear to contain a fragment of another copy of the same work, as titles of sections occurring on leaves now numbered 131*a*, ll. 1, 2 and 140, l. 3 appear to correspond to the India Office MS., respectively foll. 27—30 and 33*a*.

The attribution to Varadarāja may be confirmed by a comparison of Or. 445*g* (no. 188), just described.

The verse from Nārada (मनुः प्रजापतिर्यस्मिन्) occurring as verse 3 in the present work, occurs also at the beginning of that MS. (Or. 445, fol. 34*a*, l. 3 sqq.). Several of the section-titles, too, in the present work (see India Off. Cat., *l.c.*) correspond both in order and wording with those of that work. So that it would seem not improbable that the present code may be a special digest or recension of Varadarāja's Vyavahāra-nirṇaya made for the Malayalam country.

The Sanskrit text of the work begins:

नमस्ते नरसिंहाय भक्तानुग्रहकारिणे ।
अजाय बहुरूपाय सर्गस्थित्यन्तकारिणे ॥

This is followed by a short exordium in Malayalam, beginning:

വ്യവഹാരശാസ്ത്രത്തിന്റെ വിച്ഛ

Then follows (line 3) the verse मनुमुख्य° (*v.* Eggeling).

Ends (fol. 128*b*, l. 1):

इति व्यवहारमाला समाप्ता ॥

190.

Add. 7219. — Palm-leaf; foll. 211 (188 missing, 194 repeated); 6—8 lines; 7½ in. by 1½ in.; small, incorrect, and rather illegible Malayalam writing of 18th century.

Another copy.

The beginning of this MS. agrees in the Sanskrit and Malayalam text with that of the MS. just described; also, as to the Sanskrit at least, with Ind. Off. 1504; but like the first-mentioned MS. it is defective at the end, and almost entirely devoid of punctuation or spacing. It is therefore not easy to identify the divisions of the work, especially as most of them appear to be expressed in Malayalam, not in Sanskrit as in the India Office MS.

The following divisions may be noted:— *hīnalakshaṇa*, fol. 29*b*, l. 1 (= I.O. MS., 6*b*); *sākshiprakaraṇa*, fol. 40*b* (margin); *ṛiṇaprayoga*, fol. 118*a-b* (= I.O. 24*b*); *paṇyastrīsamāgamavidhi*, fol. 180*b*, l. 4; *vivādagatadravyamūlya-vibhāga*, fol. 202*a*, l. 4; *krayaparivarṇana-viśeshaṇa*, fol. 203*b*, l. 6; *anućitadravyamūlyavidhi*, fol. 207*a*, *fin.* On the last leaf (211*b* *med.*) we read: *iti sthāpanavidhi samāpta mūlya svalpapradāne vikrayāsiddhi.* The MS. ends abruptly three lines below, and the present MS. may accordingly

be taken as equivalent to a little more than half of the whole text as represented in the India Office MS.

191.

Or. 446c.—Foll. 128—170; European paper, folio; Telugu-Canarese writing, circa 1805.

कामन्दकीयनीतिशास्त्रम्

KĀMANDAKĪYA- or KĀMANTAKA[1]-NĪTIŚĀSTRA, with fragments of a commentary and of other works.

A work, in verse, on *nīti* or state-craft.

The present MS. differs considerably from the printed editions (Madras, 1860 and *Bibl. Indica*, Calcutta 1849—84), inasmuch as it consists of 21 consecutively numbered cantos, which are preceded by an introductory work in three sections:—

1.—Foll. 128—131. An extract from the *Kādambari* of *Bāṇa* (= pp. १०२. 12—११०. 6, ed. Peterson).

The MS. commences (after the title 'Kāmāntakaṃ nītiśāstraṃ') at once with the words एवं समतिक्रमत्सु° just cited, quite as if the passage were really attributable to the Kāmandaka, and without any indication of its real origin.

2.—Fol. 131*b* 15. The first seven verses of the Kāmandaka (यस्य . . . ग्रन्थमर्थयत्), similarly introduced without title or subscription.

3.—Foll. 131*b ad fin.*—133*a*. A series of ślokas somewhat similar in style and topic to canto 2 of the Kāmandaka, but possibly extracted from a *Purāṇa*.

[1] The spelling with *t* is found throughout the MS.

The main work begins:

श्रुतिस्मृतिपुराणेषु प्रोक्तो धर्मस्सनातनः ।
वर्णाश्रमानुसारेण निषेव्यः सर्वदा जनैः ॥
भज वत्स सतां मार्गं लोके वा चरितं चर ।
न देवाज्ञा विलघ्यते ना कर्पर्दिंयहेळनं[2] ॥

The verses proceed in the usual style of admonitions to kings, cautions as to hunting and gambling, and against excess of various kinds (*atyālāsa atikrīḍā*, &c.).

At the close of the extract (fol. 133*a*) the worship of several deities is inculcated).

It concludes thus (fol. 133*a* fin.):

भुञ्जानः पर्यटन् तिष्ठन् शयानो विहरन्नथ ।
पश्वं चूर्णी(? पशुचूर्णीः) सदा गृह्णन् विष्णुमेवानुचिन्तय ॥
रुद्राक्ष कंकण . . . त्रिपुंड्रः पञ्चाक्षरं परिपठन् शिवमन्त्र-राजाध्याय[ा]न् सदा पशुपतिशरणं वृणीयाः[3] ।
इति संक्षेपतो राजन् कथितो धर्मसंग्रहः ।
अन्येषु च पुराणेषु विस्तरेण प्रकीर्तितः ॥
इति कामंतकीये नीतिसारे संक्षेपो नाम प्रथमः सर्गः ॥ ० ॥

On fol. 133*b* there is a fresh invocation and a new scribe's pagination is commenced, and the text of the Kāmandaka is begun.

From some slight variations of spelling and the like, it would seem that a different MS. was used for this copy from that employed above.

Sarga 1 ends fol. 135*b*, and its title agrees with the text printed in the *Bibliotheca Indica* (as contrasted with the title of the spurious 'Sarga 1' above).

On fol. 159 *ad fin.* occurs an error in chapter-numbering,[4] chapter 14 (which in this MS. ends with verse xiv. 67 of the Calcutta edition) being called "pañća-*daśas sargaḥ*"; the end of the printed text, ch. 19, is accordingly numbered ch. 20 in our MS. The text ends at fol. 169*b* fin., the last sarga being numbered accordingly 20 (not 19).

[2] Read विलङ्घ्येत मा कार्षीः.

[3] वृजीधाः(?) MS.

[4] Discrepancies in chapter-numbering may be noted also in the commentary of the Calcutta edition, and in the edition printed at Madras 1860.

At the end of the MS. (fol. 169*b* *fin.*) occurs a fragment of a commentary on a passage in the last sarga, relating to the disposition of a king's army, which the scribe has mistaken for an additional sarga (21st).

The addition begins as follows:

नरकस्य कक्षपक्षे ह व्यूहे परिग्रहः ।
गुरोरेषा च शुक्रस्य प्रतिग्रहः प्रकीर्त्तिता ॥

This is, apparently, an unmetrical and otherwise very corrupt reproduction of Kām. xix. 31 (p. 128, ed. *Bibl. Indica*).

The commentary on this begins (fol. 170*a*):

इत्युशनसो व्यूहो भागः°

Other authorities cited are: Bārhaspatya-smṛiti, *ibid.*; Kātyāyana, *ibid.*, *ad fin.*

The MS. ends:

। पुण्यकाल वुस्तित(?) ॥ इति कामांतकीये नीतिसारे दण्डमण्डलव्यूहभेद सविकल्प विंश(?) संग्रामाधिकरणे आचार्यप्रतिष्ठे एकविंशतितमः सर्गः ॥

The writing is careless, and full of mistakes.

D.—SACRED LAW, RITUAL, &c.

192.

Or. 5254. — Foll. 111 (1—112, 94 missing); 10 lines; 10 in. by 4 in.; excellent Nagari, dated [V.]S. 1476 (A.D. 1419).

[H. Jacobi.]

स्मृत्यर्थसारः

Smṛityarthasāra, by Śrīdhara, son of Nāgavishṇu.

Full accounts of the contents of this work, which deals with religious observances, have been given by Aufrecht (Cat. Bodl., p. 286) and Eggeling (Cat. I. O., pp. 468-9). The latter writer's first conclusion as to its age, that it 'cannot have been compiled later than about the middle of the 14th century,' is, of course, confirmed by the date of the copying of the present MS. According to references supplied by Prof. Rāmakṛ. Bhāṇḍārkar, Rep. 1883-4, p. 46, Śrīdhara lived before the 13th century.

Our MS. begins with the stanza numbered 4 in the India Office MS.:

कामधेनौ प्रदीपे ऽब्धौ कल्पवृक्षलतादिषु । °

The second of the two main divisions of the treatise, viz. On Expiation, begins fol. 65*a*-*b*.

The text ends on fol. 108(१०९)*b*:

°श्रुतिरिति वचनात् ॥

इति स्मृत्यर्थसारः समाप्तः ॥ स्वस्ति संवत् १४७६ वर्षे माघ सुदि २ लिखितं ॥

After this follows an index to the sections of the text (*atrokteshu īshad anukramaṇikā* । *ādau paribhāshā°*); 1—44 of these compose the '*āhnika*' (fol. 110*b*, l. 4, see fol. 45*a*, l. 2 of the text).

Then follows the *dravyaśuddhividhi*, in which the sections are not numbered throughout, but amount to some hundred additional in all, the last being *karmasv ajñānanyūna pūrttyartham prāyaścittam*.

After this the title and date of writing[1] are repeated.

193.

Or. 2207a. — Palm-leaf; foll. 185, with two additional leaves numbered respectively 16* and 47*, which formed[2] part of a similar and contemporary MS.; 6 lines; 16 in. by 2½ in.; Nepalese writing, dated in the reign of Yaksha-Malla (A.D. 1479).

[Dr. Wright.]

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[1] The name of an owner, one Kīkāka Bhaṭṭa, son of Vināyaka, is written twice on the cover.

[2] These were placed at the end of the MS. and numbered accordingly 186-7. The ancient *akshara*-numeration gives the numbers 16, 47, and the text of 16**a* 5—*b* fin. corresponds with that of 16*a* 3—*b* 4, both containing the short chapter (8) called "*kulāpti dvādaśī.*"

विष्णुधर्मः

VISHṆU-DHARMA.[1]

The work, a sectarian production of the Vaishṇavas, is fully described by Weber, Cat. Berl., no. 1758; and Rāj. Mitra, 'Notices,' no. 2293.

It is one of the two works largely cited by Al-Berūni in his Indica, under the common designation of 'Vishṇu-dharma.' See Bühler in Ind. Ant., vol. xix., pp. 381 and 402 foll.

The text begins, as in the MSS. described in the above-cited catalogues:

नारायणं नमस्कृत्य नरञ्चैव°

In the long passage (i. 33—59)[2] contributed from the Berlin MS. to the article just cited, our MS. is in substantial agreement except in verse 58, where we find a perfectly intelligible reading (fol. 3*b*, l. 5):—

°यच्चेङ्गं[3] यच्च नेङ्गति ॥

In this MS. the chapters are not consecutively numbered, the titles are, however, rubricated, and correspond with those of the Berlin MS.

Ch. [1], *kriyāyogapravṛitti*, ends fol. 4*a*; ch. [2] at fol. 7*b*, and so on.

Ch. 10, cited in full by Weber and Bühler, occurs at foll. 16*b*—17*a*, and gives (neglecting a few *lapsus calami*) the same text. This is the original of Al-Beruni's brief citation at the beginning of his 75th chapter (tr. Sachau, ii. 175).

In ch. 14, foll. 17*a*—18*b* (cf. Al-B., tr. Sachau, ii. 174), the readings of our MS. bearing on the passages dealt with by Dr. Bühler (*op. cit.*, p. 403) are (fol. 17*b*):

यौपशुक्लद्वितीयादि कृत्वा दिनचतुष्टयं ।
पणमासापारणम्(धार° ?) प्रायकृहणीयात्परमं वृतं ॥
पूर्वं सिद्धार्थकैः स्नानं ततः कृष्णतिलैः स्मृतं ।
वचया[4] च तृतीये ऽह्नि सर्व[ौ]षध्या ततऽ परं ॥

Our MS. ends, like the Berlin MS., with a list of the chapter-titles, beginning:

विष्णुधर्मेष्वमी वृत्तान्ताः । क्रियायोग°

After these comes the final verse:

न हि . . . पदाम्बुधारणात्

Colophon:

श्रेयो ऽस्तुः सम्वतः ९९[5] चैत्र कृष्ण चतुर्थ्यायां तिथौ ज्येष्ठ नक्षत्रे परिघयोगे। शनैश्चरवासरे। इदमेव दिवसे ॥ राजाधि .. पपरमेश्वर परमेश्वर परमभट्टारक श्रीश्री जययक्षमल्ल[6]देवस्य विजयराज्ये। श्री ललितपट्टने मानिग्लके[6] दक्षिणस्था श्री वलानिम्न ब्रह्मपुरो कुटुम्बज्ञ द्विज श्री उप . . . ति सोम श्रमण निमित्तार्थे श्री-विष्णुधर्मशास्त्र जिर्णोद्धार[7] लिखितमिदं । लिखत् शंखरदेव(*sic*) संस्कारित श्री मयूरचित्र श्री विष्णुनिच्छं वहार खड चोक यंताच्छं वज्राचार्य श्री जि . . करस्य स्वहस्तेन द्वार लिखितं । उदकं° (MS. to be preserved from water, &c.).

Then (*sec. m. multo recentior*):

श्री लक्ष्मीनारायनेन(*sic*) इपेन विष्णुधर्मा लिखितं ॥

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[1] *Vishṇu-dharma-śāstra* as a compound (see below), but in the chapter-titles of this and of the Berlin MS. usually plural, Vishṇu-dharmāḥ when a separate word.

[2] Our MS., however, has no numbering of verses.

[3] The actual reading is यच्चेङ्गं; but the above restoration is obvious, and renders Klatt's (or Bühler's) emendations in the latter half of the verse unnecessary.

[4] This (and not वरया as the Berlin MS. reads) was the text Al-B. had before him, his word being the regular Ar. equivalent, وج; cf. J. R. As. Soc. for 1896, p. 216.

[5] The date is probably to be *read* 'Samvataḥ 99,' and to be *interpreted* Saṃvat 599. For Prof. Kielhorn writes to me that it works out for Nep. S. 599 expired, and 'corresponds to Saturday, 10 April, A.D. 1479, when the fourth tithi of the dark half of Chaitra ended 11 h. 54 m. and the nakshatra was Jyeshṭhā up to 9 h. 51 m., and the Yoga Parigha up to 9 h. 47 m. after mean sunrise.' I know of no other case where a Nepalese scribe omitted the hundreds, just as we write '98 for 1898.

[6] Cambridge Add. 1703 (Cat., p. 197) was written in the reign of a king of the same name ('Jayajakshamala') at a *vihār* north (not south) of the same spot in Lalitapattan; cf. *op. cit.*, p. 191.

[7] So MS., without case-termination. The phrase elsewhere used for a repair or 'restoration' (Weber, Cat., ii., pp. 1015, 1032, and citation at end of description of no. 277, Add. 15,414 below) seems to be here used for a copy of an old and broken MS.

Palæographical Notes.—The MS. is written in a very good and bold hand, with the hooked tops characteristic of Nepal in the 12th to 15th centuries.

The use of a form like a modern य for dh constitutes an archaism. It seems to be found throughout the MS., except in the final title. See especially fol. 3*b*, l. 4 *med.*, where p, dh, and y occur near to one another.

A much more remarkable archaism is the use of the labial sibilant *upadhmānīya*. The form and position closely resemble those of the latest case (an inscription of A.D. 968) noted by Bühler in his *Paläographie* (Grundriss, i. 11, Tafel V. [vii. 48]). See the case above quoted from fol. 17*b*, where the form is ततश्चरं; or a still clearer instance at fol. 3*b*, l. 2 *init.*

श्रु for śrū (fol. 3*b*, l. 2 *med.*) is noteworthy.

The use of a stroke on the left of a letter, instead of a curve above, to express a preceding *repha* (र्व for र्वं rv) is also archaic.

In the *akshara*-symbols of the foliation, observe ⊖ or ⊘ for 80 and ⊕ for 90.

The latest case that I have noted for similar signs is in a MS. of A.D. 1165 (see my Cambr. Catalogue, Table of letter-numerals).

It will be seen that the sign ⊕ has no resemblance to the *upadhmānīya*-sign noted above.

194.

Or. 2207b.—One palm-leaf; 12 in. by 2 in.; Nepalese hand, 16th century.

[Dr. Gimlette.]

विष्णुस्तोत्रम्

Vishṇu-stotra, professing to form part of the *Vishṇu-dharma.*

Not identified with any portion of the foregoing text. It contains eight or ten verses in praise of Vishṇu as Nārāyaṇa.

Begins:

नारायणो नाम नरो नराणां°[1]

Ends:

°जनार्दन ॥ विष्णुधर्मे विष्णुस्तोत्र ॥

195.

Or. 2174a.—Palm-leaf; foll. 166 (originally 7—51, 51 *bis*—159) and index (one leaf); six leaves are wanting at the beginning, the conclusion is also wanting; 5 or 6 lines; 13 in. by 2 in.; Bengali writing of the 14th to 15th century.[2] The first score or so of leaves are very much damaged, and broken away at the edges.

Part of a work on religious procedure closely connected with the Ācārādarśa of Śrīdatta.

The very roughly written index leaf, which refers only to the first fifty leaves or so, shows the topics first treated of in the MS. as it stood when the index (written in a somewhat later hand) was made.

These are: [*ā*]*hnika*(?)-*niyama*, *ćūḍākaraṇa*, fol. 4 (the leaf originally so numbered); *upanayana*, fol. 5.

Next comes *sandhyopāsana*, fol. 7 (now 1), the first section that can be verified in the MS. at present.

The next section referred to in the index is that of *anadhyāya* (cf. Manu, ii. 105, sqq.), at the leaf originally numbered 11 (now 5). This is followed by *kanyādāna*, fol. 16 (10). From this topic an abrupt transition is made at fol. 11*a* (originally 17*a*) to the subject of *śauća*, and here the correspondence with the

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1 Compare fol. 172*a* of the larger MS.

2 Compare Plates 33 and 82 of the Palæographical Society's Oriental Series. In the present MS. the letters I (initial), ś, and h present somewhat archaic forms; r has the Maithila form still used in Assamese. Bengali MSS. on palm-leaf rarely, if ever, occur after the close of the 16th century.

Ăćārādarśa[1] becomes very marked, the sequence of subjects being similar, and the passages from the 'śāstras' being largely identical. Thus on *śauća* we find (fol. 11*a*) the same citations from the *Brahma-* and *Vishṇu-purāṇas* (= Āćārādarśa, ed. Bombay, 1884, fol. 3*b*). Under the next topic, *āća-mana*, compare the citations from [Daksha and] Śaṅkha, fol. 12*b*, with Āćārādarśa, ed. cit., fol. 6*b*. A following section, on *danta-dhāvana* (fol. 15*b*), commences with the same citations from Daksha and Yājñavalkya (=Āć., fol. 11*a*).

After the topic of *snāna*, treated at less length than in the Āćārād., we come to *tarpaṇa*, and here the opening citation in the Āć. (ed., fol. 43*a*-*b*) from Śatātapa is found, likewise close to the beginning of the section (fol. 22*a*, l. 4). After *tarpaṇa* the various kinds of *pūjā* are discussed, at greater length than in the Āćārād., foll. 25—34 (originally 31—40). A concluding topic of the Āćārād., *śayana-vidhi*, is treated at fol. 46, where the subject is introduced by the same citation, कृतपादादिशौच° (fol. 46*a*, l. 1 = ed. cit., 75*a*, 9) here, however, attributed to the Bhavishya-not the Vishṇu-purāṇa.

The remainder of the work is occupied with other departments of *āćāra* (beyond the *āhnika*), such as the various forms of *vrata* (foll. 46, sqq.) and of *prāyaśćitta* (foll. 139, sqq.).

Among the chief section-headings are: *sāmānya-vratadharma*, fol. 46*b*; *vishṇu-vr*°, fol. 61*a*; *sāmānya-vr*°, fol. 63*a*; *nānātithi-krityāni*, fol. 68*b*; *śrāddha*, fol. 88*a*; *śrāddha-kālāḥ*, fol. 108*a*; *piṇḍadāna*, fol. 111*b*; *ja-nanāśauća*, fol. 123*b* (and several other classifications of *aśauća*); *bhūśuddhi*, fol. 134*a*; *udakaśuddhi*, fol. 134*b*; *sarvapāpakshayahe-tavaḥ*, fol. 138*a*.

Prāyaśćitta: *Prāy*° *sāmānyadharmāḥ*, fol. 139*b*; *gaurava-prāy*°, fol. 142*b*. At fol. 146*a* simply *idānīm prāyaśćittam nirūpyate*. *Saṃsakta-prāy*°, fol. 157*a*.

The last few leaves, being broken, have lost their original numbering, and accordingly may possibly belong to another part of the treatise. The section-title on the leaf (166*b*) at present last in the book is: *atha padma-purāṇīya-tarpaṇa-vidhi.*

The MS. formed part of a London International Exhibition, and is described in labels, both in English and in Hindi, as having been presented by Pandit Bholanath, Head Master of the School at Baragaon (Baḍāgāṃv), Sitapur, Oudh. On the English label it is further erroneously described as 'Naya or logic.'

[1] A work on daily and other religious procedure (āćāra). Twice at least printed in India. See Cat. Sk. P. B. For MSS. see Eggeling, Cat. I. O., p. 509; and Bhandarkar, Rep. 1883-4, p. 47.

196.

Or. 1299. — Foll. 320 (originally numbered book by book); 14 lines; 13 in. by 6 in.; dated V.S. 1893 (A.D. 1836).

निर्णयसिन्धुः

NIRṆAYA-SINDHU, by KAMALĀKARA BHAṬṬA.

A work on religious ceremonial, in three *pariććhedas*. It has been frequently printed in India.

Begins (as in editions): कारुण्यैकनिकेतं°

The author's genealogy given at the end agrees with the native edition, and likewise with Aufrecht ('Cat. Catt.'), who gives the date of the composition of the book as A.D. 1616.

197.

Or. 1124.—Foll. 41; 10 lines; 7¾ in. by 5 in.; Bengali writing. [WARREN HASTINGS.]

पुराणार्थप्रकाशः

PURĀṆĀRTHA-PRAKĀŚA, by RĀDHĀKĀNTA.

A brief exposition of Hindu chronology, religious system, cosmogony, and genealogy, written by Rādhākānta, by desire of Warren Hastings, Śaka 1706 (A.D. 1784).

Beg.

यो ब्रह्मविष्णुशिवरूपधरः करोति सृष्टि°

It contains the following chapters:

1. Kālasaṃkhyā, fol. 1.
2. Dharmanirūpaṇam, fol. 11.
3. Sṛishṭyādi-nirūpaṇam, fol. 16.
4. Rājavaṃśa, fol. 32.

The author states at the end that he had received from the Emperor of Dehli the title of Paṇḍita-pradhāna, and from his guru that of Tarkavāgīśa.

198, 199.

Or. 3567 a, b. — Two works on pilgrimages, written in the Bengali character; palm-leaf; 13 in. by 2 in. [Dr. Gimlette.]

Or. 3567*a*. — Foll. 44 (1—47, 6 and 19 missing); 5 or 6 lines; dated L.S. 376 (A.D. 1496).[1]

गङ्गाकृत्यविवेकः

Gaṅgākṛitya-viveka, by Vardhamāna, son of Bhaveśa.

Vardhamāna was also the writer of several works on religious and legal procedure. Several of these, as will be seen from Aufrecht's Catalogus, p. 554, bear titles ending in *-viveka*.

From the colophon of a MS. of the Daṇḍa-viveka (Rāj. Mitra, 'Notices,' no. 1910) it appears that Vardhamāna was a judge (*mahopādhyāya*[2]*-dharmādhikāri*) to a king of Videha (Tirhut), who may accordingly be identified with the Rāmabhadra mentioned in the extracts given below.

The present MS. appears to be unique.

The general subject is the ritual and general course of observances in connection with a pilgrimage to the Ganges and other sacred *tīrthas*.

As will be seen from the verses given below, the work was composed for Rāmabhadra. Five of his predecessors are mentioned by name.

A note on the historical importance of the subjoined passage was written by myself in J. R. A. S., 1898, p. 232.

Begins: नमः शिवाय ॥

भर्तुः पुत्रं सुधांशुं परिचरितुमिवेशानमौलौ वसन्ती
पाप्मानं संहरन्ती वितरतु सुकृतं जह्नुकन्या जनानां ।
कामेशो मिथिलामशासदुदभूदस्माद् भवेश[ः] सुतः
संजज्ञे हरसिंह भूपतिरतो जातो नृसिंहो नृपः ।
तस्माद् भैरवसिंह-भूपतिरभूत् श्रीरामभद्रस्ततो
दीपाद्दीप इवाभवत् स इव सम्राजां गुणैरूर्ज्जितः ॥
एकः शास्ति पुरन्दरः सुरपुरीमेको भुजङ्गाधिपः
पातालं परिपालयत्ययमसावेकः क्षितिं रक्षति ।
एकं छत्रमिहास्य दीव्यति चरत्येकः प्रतापः स्फुर-
त्येकाज्ञा हृदि सर्वतः परिणमत्येका च धर्मे मतिः ॥
कृते तस्य कृतज्ञस्य गङ्गाकर्तव्यकर्मणाम् ।
विवेकमुद्भावयति वर्द्धमानो यथागति ॥

तत्र प्रथमन्तीर्थयात्रायां प्राप्तायां तीर्थव्यवस्था ।

इति सामान्यविधिविवेकः fol. 18(20)*b*; अथ गङ्गायाः श्रवणादिफल *ib.*—19(21*a*). This section consists mainly (foll. 21—27) of short invocations from Purāṇas, and is subdivided into short sub-sections, such as: *atha smaraṇa*, fol. 23*a*; *atha pūjana*, fol. 26*b*.

इति तीर्थस्नानमातृका । अथ कालविशेषपुरस्कारं विना गङ्गास्नानम् । This again consists mainly of invocations, as above. At fol. 35*a*, *atha snāne kṛite tarpaṇa*. At fol. 36*b* are dicussed

[1] This date, together with several others from MSS. in this collection, has been calculated by Dr. Kielhorn. See Epigr. Indica, i. 306, note 3. The year is an *expired* one.

[2] In the present work (fol. 3*b*, l. 2) the author speaks of himself as 'Varddhamānopādhyāyāḥ.'

ablutions in several months, while the concluding leaves (45—47) similarly discuss appropriate *tithis* and *nakshatras*.

Besides the Mahābhārata and Purāṇas, the following authors and works are cited: Devala, fol. 1; Gayāpaddhati (cited as the author's own work), fol. 2*b*; Tīrthaćintāmaṇi, fol. 6*a*; Gayāvidhi-viveka (the author's own work), fol. 6*b*; Dharmakosha, by Trilоćana-miśra (cited elsewhere by Vardhamāna, see Rāj. Mitra's 'Notices,' no. 1910), foll. 7(8)*a*-*b*, 10*a*; Śaṅkha, fol. 8(9)*b*; Paiṭhīnasi, foll. 8(9)*b*, 10*a*; Gaṇeśvara Miśra, fol. 9(10)*a*; Medinikara, fol. 12(13)*b*; 'Pārijātādayaḥ,' *ibid.*; Śrīdattādayaḥ, *ibid.*, 13(14)*a*; Lakshmīdhara, fol. 31(33)*a*; 'iti Brāhmaṇasarvasva-kṛitā[1] vyākhyāta,' *ibid.*; Hemādri-vyākhyāna, *ib.*

Ends:

°समफलप्राप्तिकामो ऽहं मासं गङ्गातीरे स्थास्यामि ॥

श्री बिल्वपञ्चक-महाकुल-समुद्भवेन विद्वन्महाकवि-भवेश-तनूद्भवेन श्रीवर्द्धमान-कृतिना विधिवद्विधेयं गङ्गाश्रितं विविविजे[2] मिथिलेन्द्रहेतोः ॥ इति महाराजाधिराजहरिनारायण[3]त्मज-महाराजाधिराज श्रीमद्रामभद्रदेव पादानां कृते श्रीवर्द्धमानकृतो गङ्गाकृत्यविवेकः समाप्तः ॥ लसं ३९६ पौष वदि १३ बुधे वेलौनी ग्रामे कुजपन्दी-ग्रामीणोपाध्याय श्रीमुरारिणा लिखितैषा पुस्तीति॥

Or. 3567*b*. — Foll. 27 (45—71); 4 lines; writing slightly more modern than that of Or. 3567*a*.

गयाविधिः

GAYĀ-VIDHI or GAYĀ-KṚITYA.

A manual for pilgrims to Gaya. Quite probably this is the work referred to above (3567*a*) by Vardhamāna (under the title of Gayāvidhi-viveka) as his own work.

The literature of Gaya as a pilgrimage-place is not small. See Aufrecht, 'Cat. Catt.,' p. 149.

Begins:

ओं नमः श्रीगयाधराय । अथ गयाविधिः । तत्र प्रथमदिने[4] ॐ अश्वमेधसहस्रजन्यफलविलक्षण फलप्राप्तिकामः फन्त(?) तीर्थे-स्नानमहं करिष्ये इति सङ्कल्प्य स्नायात् ।

Foll. 55*b*—56*a* (11, 12):

इति गयाकृत्ये प्रथमदिनकृत्यं । अथ गयाप्राप्तिदिनोत्तरदिन-कृत्यम् । तत्र क्रमः फन्ततीर्थादौ°

इति पञ्चतीर्थकृत्यं fol. 61(17)*a*; Śrāddhas are discussed, fol. (64)20.

Ends, without colophon:

° तथा कामधेनुनमस्कारस्य प्रत्येकं पितॄ ब्रह्मलोकनयनं फलं ॥

200.

Add. 26,433a.—Foll. 19; 9 lines; $9\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; Nagari of 18th century.

Part of the DĀNA-KAMALĀKARA of KAMALĀKARA BHAṬṬA.

The extract relates to *tulādāna*, or offering of gold equal to the giver's weight, a form of largess still occasionally practised by rājas.

For the author see description of Or. 1299 (no. 196), a work composed in A.D. 1616. In that work[5] Kamalākara speaks of a *Tulā-paddhati* of his own as if a distinct work; the present treatise, however, is described on the margins of fol. 1*b*, and on other margins by abbreviations, as forming part of the Dāna-kamalākara.

Beg.

अथातिप्रचरद्रूपत्वाच्चतुःकुंडीपक्षमाश्रित्य तुलादानप्रयोग उच्यते ॥ तत्र यजमान आचार्यः°

The MS. ends abruptly.

[1] *i.e.* Halāyudha (early in 12th century) cited elsewhere by our author (Rāj. Mitra, 'Notices,' no. 1910).

[2] Read °*ic*.

[3] The same person as the Bhairava Siṃha of the *praśasti* above; see Ind. Ant., xiv. 196.

[4] Compare the beginning of a work on Gaya described by Weber, Cat., i., p. 345, *ad finem*.

[5] Aufrecht, Cat. Bodl., 277*b*.

201.

Or. 4763. — Palm-leaf; foll. 36, numbered *sva*[*sti*], *ka*—*khṛī* (*khḷri* wanting), *khḷrī*—*khaṃ* (*khaḥ*—*gi* wanting), *gī* (*gu* wanting), *gū* (*gṛi* wanting), *gṛī*—*gḷrī*; 11½ in. by 1½ in.; Sinhalese writing, 18th century?

कालविधानपद्धतिः

KĀLAVIDHĀNA-PADDHATI, by TRIVIKRAMA BHAṬṬA, with a Sinhalese interpretation.

A manual of ceremonial and religious procedure on domestic and public occasions.

The work appears (see below) to be fairly well known in India, and is to be regarded as a Hindu manual adopted, and to some extent probably adapted, by the Buddhists, especially by the astrologers, of Ceylon. In this connection compare the Navapaṭala-saṃgraha described below (no. 202), and the general observations at the end of the description.

The present copy contains chapters 1—13 and part of 14.

Begins:

नमस्समन्तभद्राय[1] ।
श्रियः करारोपितरत्नमुद्रिका-
मरीचिजालान्तजलोचनीकृतं
शतामुपास्युः(?) सुरसेखरीकृतम्
करोति संचो(?) हरिपादपंकजम् ।
प्रनम्य [*sic*] कालात्मकमेकमक्षयम्
भवम्भवानीसकमि(?)न्दुभूषणम्
विदग्धमोहूर्त्तिककोर्त्तिवृद्धये
करोम्यहं कालविधानपद्धतिम् ॥

Then follows the introductory verse of the Sinhalese commentary:

भक्त्याभिवन्द[2]द्वयवादिनम्मुनिं[˙]
त्रैलोक्यनाथम् सहधर्मसम(?)गणम् ।
व्याख्यायते सिंहलभासा माया [*lege* भाषायां मया]
त्रैविक्रमी कालविधानपद्धतीम् [*sic*] ॥

The commentator is therefore a Buddhist.

The first section refers to *garbhādhāna* and the *nisheka-vidhi* (ceremonies relating to conception).

It ends with the colophon (fol. ඤා*a*):

इति भट्टत्रिविक्रम विरचितायां कालविधानपद्धत्यायाम् [*sic ubique*] निसेकविधिर्नाम प्रथमो ध्यायः ॥

Sections 2 and 3 relate to birth ceremonies; section 4 (begins fol. 8*b*) to *upanishkramaṇa*, cited by Böhtlingk from Hemādri as meaning 'the first bringing out of a child into the open air'; sect. 5, to the child's first eating rice, speaking, &c.; sect. 6, to the distinctively Hindu ceremony of *upanayana* (adapted, as it would seem, by Buddhists), or bringing a boy to his teacher, and the commencement of study of the 'Vedas[3] and all sciences' (ends fol. 17*b*).

The subsequent chapters relate to very varied topics of daily and ceremonial usage, such as marriage (*vivāha-janmayoga*, fol. 17*b*, l. 2), entering on lands (sect. 9, foll. 19*b*, 20), ploughing (*ibid.*), sowing (fol. 21*a*, l. 2), buying and selling (fol. 22*b*), new clothing (fol. 23*a*), offerings to the Pretas (foll. 26*b*—27*b* = sect. 11), coronation of kings (sect. 12), use of elephants (sect. 13, fol. 31*a*-*b*). The remaining leaves appear to contain portions of more than one section.

A work of similar title and authorship occurs several times in Oppert's lists of MSS. in the Southern Presidency, and another (?) in Burnell's Tanjore Catalogue, p. 78.

202.

Stowe Or. 28.—Palm-leaf; foll. 1—69 (*kā*—*ṅū*; *kă*, *i.e.* fol. 1, missing); 5 or 6 lines; 11½ in. by 2 in.; Sinhalese character.

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[1] A name of Buddha (Subhūti's Abhidhānapp., ed. 2, p. 3 note); so that the scribe was a Buddhist.

[2] Read °*vandyādvaya*°, and compare J. R. A. S. for 1888, p. 552.

[3] The commentator explains the expression *vedārambha* by *vedaśāstra-paṭangenmehi*, an expression which would not necessarily convey to a Buddhist reader the Vedas properly so called, but would cover sciences like *āyurveda*, *dhanurveda*.

नवपटलसंग्रहः

NAVAPAṬALA-SAṂGRAHA.

Sanskrit stanzas, very incorrectly copied, with a Sinhalese explanation (*sannaya*).

A work similar to the foregoing, but treating the subject more specially from the astrological point of view.

See also the Catalogue of Sinhalese MSS., p. 66.

A very imperfect edition of a text partly coextensive with the present was printed (very badly) at Colombo in 1879, with a Sinhalese commentary partly founded on the present. It wants, however, chapters 1, 13, 15, 17 and 18 of our text, and otherwise differs.

In the absence of a complete or correct MS., and of anything like an accurate edition, nothing can be said of the date or authorship of the work, nor even of the meaning of its title.

Title of ch. 1 (fol. 8*b*):

इति नवपटलसंग्रहे पूर्वविधिर्नाम प्रथमपरिच्छेदः

Ch. 2 begins:

उपनिष्क्रमणं वक्ष्ये बालानाम्मभिवृद्धये[1] ।
विप्रै[:] चतुर्थमासे वा साभत्य(?) प्रसणेन[2] वा ॥

Ch. 2, *upanishkramaṇam*, ends fol. 9*b* (cf. section 4 of preceding MS.).

Ch. 3, *annaprāsanam*, ends fol. 16*b* (cf. section 5 of preceding MS.).

Ch. 4 refers to the *ćaulakarma*, or first cutting or shaving of hair.

Begins (fol. 16*b*):

अतः परं समासेन क्षौरकर्म प्रवक्षते(°क्ष्य°) ।
पौष्णाब्दे चौलकं कुर्यात् त्रिषु वाब्देसु(°षु) पञ्चसु ॥

On the subjects of these three chapters compare Saṃskāramayūkha (Benares, 1879), pp. 20, 21. In the subscription (fol. 21*a*), for *sura*- read *kshura-karma*.

Ch. 5, on the boring of the ears, begins:

सप्तमे नवमे मासे दसमेकादशे ऽपि वा ।
द्वादशे वापि कर्नौतु(*sic ?*) विधेदेवं भिसक्षरम्(?) ॥

Cf. Saṃsk.-m., p. 18. 20.

Ends (fol. 23*a*): *iti . . . karṇavedhannāma pañćamapariććh.*

Ch. 6, *vastravidhiḥ*, refers to the putting on of new clothes at auspicious times (foll. 23*a*—24).

Ch. 7, *vidyārambhaḥ*, corresponds partly to ch. 6 of the MS. last described. Compare also Saṃsk.-m., p. 21. 10, where the Hindu authorities agree in prescribing the fifth year for a child's learning his letters.

Beg.

विद्यारम्भं प्रवक्ष्यामि बालबुद्धि विवर्धयेत् ।
कारयेदक्षराभ्यासम्पञ्चमे वत्सरे सिसौ(*sic*) ॥

The topic of marriage, as in the preceding MS., comes next (ch. 8 = foll. 26—37).

After this follow three chapters (9—11) on the outdoor life of the cultivator (*krishi*-, *bījavapana*-, *dhānyasaṃgraha-vidhi*). Compare the section on the Vaiśyas in Saṃsk.-m., p. 83.

Ch. 12 (foll. 51—56) treats of auspicious times for journeys.

Ch. 13 (foll. 56—58) treats of lucky times for the erection of images of the *devas*. The text does not specify what *devas* are intended; but the commentator (fol. 57*b*. 1) instances 'Buddha, Vishṇu, Śiva.'

The remaining complete chapters (14—18), *śubhakarma-vidhi*, *yatikarma-v°*, *aurdhvamukhādi-nakshatra vāragunaḥ*, *muhūrta-nakshatrayam* (*sic*), are mainly astrological (foll. 58—67). That on *yatikarma* has distinctive reference to the Buddhist clergy, *e.g.* the giving of the saffron robe (*kashāya-vastra*), fol. 62*b*, l. 3.

The last chapter (19) is imperfect. Several of its stanzas correspond with those of the

[1] The equally barbarous reading *bālānăm abhivṛirdhaye* of the edition (p. 1, stanza 2) gives a notion of how Sanskrit documents are often reproduced in Ceylon.

[2] *subhāna prāsanena* [*sic*] edition; read *śubhānnaprāśane°?* cf. title of ch. 3.

last chapter ('*saṃkīrṇavidhiḥ*') of the Colombo text; *e.g. gururvivāhe°*, fol. 67*a*. 6; *yātrāyām pañčame*, fol. 67*b*. 4. with stanzas 233, 234 respectively.

The MS. terminates abruptly with the (corrupted) stanza (cf. st. 217 of the edition), beginning:

सूर्यस् षट्त्रिदशस्त्रिषस्त्रिदश षट्समान्ध्याश्चन्द्रिमा ।

and ending: °वक्राशक्रत् ॥

This occurs at fol. 68*b*. 1., and with the Sinhalese interpretation of it the fragment terminates (fol. 69*a*).

It will be observed that the earlier portions of this and the preceding MS. (no. 201) really relate to the *saṃskāras*, or 'sacramental'[1] religious ceremonies of Hindu life, especially in its earlier stages.

Nothing appears to have been written up to the present time on the survival or introduction of Indian (and even distinctively Hindu) customs in Ceylon. No. 201 would seem (as already stated) to form a case of adaptation or adoption of a Hindu work; it is not clear how far this is the case with the present book. It may have been composed in Ceylon, and embody customs brought with them by the Aryan settlers.

The acquisition of better MSS., supplemented by local inquiries, might lead to results of considerable interest.

203.

Add. 26,454 c. — Foll. 6 (21—24, 37, 38); 10 lines; 10 in. by 4 in.; Nagari of Western India, 18th century. [WILLIAM ERSKINE.]

Fragments of the KĀLANIRṆAYA of MĀDHAVĀĆĀRYA.

On times and seasons for religious procedure. Several times printed.

[1] Compare J. Jolly 'Recht und Sitte' (in Bühler's *Grundriss*), p. 151.

The fragments correspond to pp. 58. 8—66. 2. and 91. 15—96 *fin.* of the edition in the *Bibliotheca Indica*.

The marginal abbreviations of the title are का॰ मा॰ and काळमा॰, and a European owner (Erskine?) has written 'Kal Mala Dharm Shaster' on the first leaf.

The abbreviation, however, probably stands for the commonly used title Kāla-mādhava or -mādhavīya.

204.

Add. 14,362.—Foll. 150 (paged by the scribe as pp. 1—294, with covers, &c. not paged); 30 lines; European book form, folio; copied in 1829. [T. B. JERVIS.]

पुरुषार्थचिन्तामणि:

PURUSHĀRTHAĆINTĀMAṆI, by VISHṆU BHAṬṬA, son of RĀMAKṚISHṆA SŪRI.

A work on domestic and other religious ceremonies, and as such usually regarded as belonging to the *dharma-śāstra* class of literature.

The present MS., however, contains the *kāla-khaṇḍa*, or section dealing with the times and astronomically determinable seasons of the ceremonies, and to this circumstance its inclusion in the Jervis Collection, a series of mathematical and astronomical MSS., was no doubt due.

It is not clear from descriptions of MSS. whether the other *khaṇḍas* are still extant. A detailed account of the present work is to be found in Rāj. Mitra's 'Notices,' vii., pp. 137—39. As he discusses the works of Mādhava and Hemādri, the author must have flourished later than the middle of the 14th century A.D.

The present copy is also preceded by a copious table of contents.

Text begins:

ब्रह्मविष्णुमहेशानां सर्वेषां जगतां प्रभुः ।
ईश्वरो नित्यकालात्मा विभुर्विजयतेतरां ॥ १ ॥
अत्रेः समुद्भवाद्रामकृष्णसूरिरभूत्कुलात् ।
आठवेले इति ख्यातात् तत्रेत्राचन्द्रमा इव ॥ २ ॥
तदात्मजो विष्णुभट्टः पुरुषार्थप्रभासके ।
ग्रंथे चिन्तामणौ कालसम्यग्ज्ञानप्रसिद्धये ॥
हेमाद्रिणा माधवस्य विरोधः कालनिर्णये ।
इति ज्ञात्वा कृतास्ते ऽत्र: परस्परविरोधिनः ॥

End. इति कलियुगवर्ज्यानि ॥

Then follow several couplets on the book, including a repetition of some of those just quoted from the beginning.

Colophon:

इत्याठवेले उपना[म]क श्रीमद्रामकृष्णसूरिसूनु विष्णुभट्ट-कृते पुरुषार्थचिन्तामणौ कालखंडः समाप्तिमगमत् । श्रीमज्जगच्चंद्रवर्मप्रजेशाधिपसत्तमैः अवश्यं तु प्रवर्त्यो ऽयं सदा धर्मविवृद्धये ।

205.

Add. 26,344–46. — Three volumes, oblong folio; 10 lines; 11 in. by 5 in.; folios numbered throughout amount to 792; neatly written Nagari of 18th century.

[WILLIAM ERSKINE.]

व्रतराजः

VRATARĀJA, by VIŚVANĀTHA DAIVAJÑAŚARMAN, son of GOPĀLA.

A compilation from Puranic sources on religious vows, composed (śloka 5) at Benares in 1736. Compare Aufrecht, Cat. Bodl., p. 283*b*. Several native editions have appeared, that of Bombay 1884 being the best.

Beg.

ओंकारविघ्नेशगुरुं सरस्वतीं गौरीशसूर्यं च हरिं च भैरवं ॥
प्रणम्य देवान्कुरुते हि ग्रंथ दैवज्ञशर्मा जगतो हिताय ॥

End.

त्वमेव शरणं मम ॥ इति श्रीब्रह्माण्डपुराणे लक्षपूजाव्रतोद्यापनं संपूर्णं ॥

At the beginning is a table of contents (सूचीपत्रं) occupying five leaves.

206.

Or. 2148a. — Foll. 4; 12 or 13 lines; 13 in. by $5\frac{1}{2}$ in.; date = A.D. 1733.

सर्वदेवप्रतिष्ठाविधिः

SARVADEVAPRATISHṬHĀVIDHI.

A short treatise on ritual and the like, connected with the erection of images of the gods.

A considerable portion of the work consists of *namaskāras* and directions for other mystic and tantric ejaculations.

On the cover is inscribed:

देवप्रतिष्ठापद्धति स्वामिजी ॥
श्रो६ हरिसेवकजीकानामियं ॥

Text begins:

अथ संक्षेपसाधारण सर्वदेव प्रतिष्ठाक्रमविधिः ॥ तत्र प्रथमं यथा देवं सर्वतो भद्रादिमंडलं रचना ॥

On fol. 3*b* occur the subsections: इति सप्तभुवन न्यासः । ... इति ग्रह न्यासः । ... इति नक्षत्रन्यासः ।

Ends:

°पुनः समापयेदिति ॥ सर्वदेवप्रतिष्ठाक्रमविधिः समाप्तः । लिखितामियं(*sic*) पद्धति रावलदेव ऋषि गुर्जर उदीच्यसहस्रेण[1] १७९० वर्षे श १६५५ ॥

207.

Add. 26,425. — Foll. 84 (numbered 2—85); 7 lines; $6\frac{1}{2}$ in. by $3\frac{1}{2}$ in.; good Nagari of 17th to 18th century. [WILLIAM ERSKINE.]

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[1] On the *Udīcya Sahasra* Brahmans of Gujarat see A. K. Forbes, *Râs Mâlâ*, ii. 232. *Rāvala* appears to be used both as a caste name, an appellative (='prince'), and as the first member at all events of a *nomen proprium* (*e.g.* 'Rāwalnath'). It is here best taken in the latter sense.

A RITUAL of Vishṇu-worship, containing hymns, prayers, ritual directions, and sacrificial formulae.

There is a leaf wanting at the beginning.

Beg.

[च] तुर्भुजं प्रसन्नवदनं ध्यायेत्सर्वविघ्नोपशांतये ॥

It contains several Vedic hymns written with accents, the first of which (fol. 4*a*) is Ṛigveda x. 9. 1–3 (आपो हि ष्ठा मयो भुवस्°). This is the '*mantra-snāna*.' Other Vedic texts (*e.g.* Ṛigv. x. 75. 5) follow.

At the end is a separate section called *Rāma-rakshā-stotra*, attributed to Budhakauśika, foll. 79—81.

इति बुधकौशिकविरचितं रामरक्षास्तोत्रं संपूर्णं ॥

The following four leaves contain an enumeration of the asterisms and signs of the zodiac, and an invocation to the gods.

The MS. is endorsed in English "Niti Viddhi."

208.

Add. 26,427a, c.—Foll. 15; 10 lines; 9 in. by 4 in.; poor Nagari of 18th century. [WILLIAM ERSKINE.]

RITUAL FRAGMENTS.

A.—*Sūrya-nyāsa.*

A ritual of Sun-worship.

Beg.

ओं उद्यंनद्येति तृचस्यकाराव: प्रस्कण्व एव ऋषि: ॥

The Vedic stanzas (Ṛigv. I., 50. 11) cited at the beginning form a Trića or three-strophed hymn to the Sun, by Praskaṇva, which is supposed to be highly efficacious against disease or poison.

At the end: सूर्यन्यास: समाप्त: ॥

C.—Foll. 2 (numbered 29, 30).

Fragment of a ritual treating of the ancestral sacrifice (Pitṛi-yajña).

Beg.

हरं। देव पितृवर्हिर्मात्वा° तिर्यग्मूलंतेराध्यासं।

209.

Add. 26,441c.—Foll. 9; 8 lines, written on one side only; coarsely written Nagari of 18th century. [WILLIAM ERSKINE.]

पितृतर्पणम्

PITṚI-TARPAṆA.

A ritual of the offering to the manes.

Beg.

अथ पितृतर्पण लिख्यते ॥ आगच्छंतु महाभागा विश्वे देवा महाबला:°

The last two pages contain a cabbalistic figure called Mahālakshmī-yantra (MS. °jantra) with some lines of explanation.

210.

Add. 26,455.—About 8 in. by 4 in.; Nagari in various hands. [WILLIAM ERSKINE.]

RITUAL TRACTS AND FRAGMENTS.

Foll. 1—14; 10 lines; dated Śaka 1725 (A.D. 1803). *Darśa-paurṇamāsa-hautra-prayoga.* A manual of the new- and full-moon rites. Compare Cat. I. O., p. 75, no. 386.

Beg.

इष्टेहैविरासादनानंतरं अध्वर्युणाहोतरेहोत्या मंत्रितो होता प्रागुदगाहवनीयादवस्याय प्राङ्मुखो°

Written by one Jagannātha.

Foll. 15—25 (१–११). *Śivarātri-vrata.* Fragment of a ritual. Cf. Burnell, Tanj. Cat., p. 144*b*.

Beg.

कथा। कैलासशिखरे रम्ये नानाधातुविचित्रते ॥

Foll. 26—31. Ritual of *mahishādāna*. Offering of a buffalo at time of death.

Beg. अथ दश दानानि । Taken from the 'Dānakhaṇḍa' of some work.[1]

Foll. 32—34. *Tvaritarudravidhāna*. A ritual.

Foll. 35—37. A short tract without title, on the *Piṇḍa-pitṛiyajña*.

Beg. *Amāvāsyām aparāhṇe piṇḍapitṛiyajño dakshiṇāgner ekolmukam*. End. °*dvitīyam udrikte* । २ । *abhiśravaṇakhaṃde* ॥ *Gāḍagīlopanāmaka Sadāśivena likhitaṃ* ॥ *Śrī koṭiśvara prasan*.

Foll. 38—40. *Yajñopavītavidhi* (fragm.). A ritual compilation chiefly consisting of Vedic mantras, with accents. The first cited is Ṛigv. x. 9. 1–3.

Foll. 41—45. *Pārvaṇaśrāddhavidhi*[2] (fragment).

Beg. *Atha pārvaṇaśrāddhavidhiḥ. Savyenāćamya. Oṃ. Apavitraḥ pavitro vā sarvāvasthāṃ gato*.

Foll. 46—49. *So[mavatī]vra[ta]*. Ritual observances for Mondays at full moon.

After four lines of introductory prose, the text (in verse) corresponds with fol. 6 of the lithographed edition. Our text, however, has 40 stanzas. See Cat. Sk. P. B., under Purāṇas.—Bhavishyottarapurāṇa, this being the compilation from which the text is stated to be taken.

Foll. 50, 51. *Navagrahastotra*. See Add. 26,424*g* (no. 160) *f*. Followed by a *Navagrahamantra*, a similar composition.

Foll. 52—54. *Sthālīpāka*. Ritual of the sthālīpāka oblation.

Ends: *gaććha gaććheti visarjanaṃ* ॥ *iti sthālīpāka-darśapausaḥ samāptaḥ*.

Foll. 55—58. *Yoginīdaśāphala*,[3] with other similar short rituals.

Foll. 59—61. *Gośānti*, from the *Vishṇudharmottara*(?). Written by one Bāḷorāmaradhya (?).

Beg. *Atha gośānti sadanaratne Vishṇudharmottare* । *Athātaḥ sampravakshyāni karma naimittikaṃ sadā* । *dhenūnāṃ*°

Foll. 62—64. *Ćaraṇavyūha*. Edited by Weber in Ind. Studien, iii. 247, and in India. The MS. was written by one Narasiṃ[ha] Bhaṭ, as a present (*dātṛivyam*?) for Viśvanātha Bhaṭ, son of Śaṅkara Bhaṭ, son of Ćakradeva-Mahādeva Bhaṭ.

Foll. 65—69 (१५—१८). *Vāstuśāntiprayoga* (fragment), by Rāmakṛishṇa Bhaṭṭa. The fragment contains the conclusion only, the last words agreeing with Rāj. Mitra's 'Notices,' no. 896. Ceremonies for entry into a new house, said to be founded on the Āśvalāyanagṛihya; written in Śaka 1705 (A.D. 1783), by Keśavabhaṭṭa Vase, at Poona (*puṇyagrāme*).

Fol. 70. Colophon of a *Budhāshṭamīvrata*, said to be from the Skandapurāṇa.[4] Written by one Mamaṇa, in the cyclic year Hemalabī (*sic*), *i.e.* probably in the northern Hemalamba, which corresponds with A.D. 1767.

Foll. 71, 72. *Lakshapūjā-udyāpanavidhi*. A Śaiva tract.

Beg. *Evaṃ guṇeti mameha janma* . . . *lakshasaṃkhyakaiḥ pushpaiḥ lakshapūjanākhyaṃ karma karishye*.

Fol. 73. *Prāyaśćittavidhi*. First leaf only.

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[1] Not from Hemādri's section so called.

[2] There is a work of this title in Weber, Cat. Berl., i., p. 324, which, however, begins differently from the present fragment.

[3] See Rāj. Mitra, 'Notices,' ii., p. 257, for a description of a longer work of this name; the text of our tract does not, however, agree with this.

[4] A printed text of the same title is from the Bhavishyottara-p. (Suppl. Cat. Sk. P. B., p. 300).

Beg. *Kiṃ te kāryaṃ vadāsmabhiḥ kiṃ vā mṛigayase dvija* ।

Foll. 74—76. *Vaṭodyāpanapra[yo]gavidhi.* Rites in connection with the fig-tree, celebrated on the propitious moment in the light half of Māgha, Phālguna, Vaiśākha, or Jyeshṭha.

Foll. 77—82 (१ । २ । ७—१०). *Mṛityuñjaya-vidhi* (fragment).

Beg. *Atha mṛityuṃjayavidhiḥ* । *vasishṭhaḥ* । *Mṛityuṃjayavidhi vyākhyāsyāmaḥ* ॥ *āćamya prāṇān āyamya.*

Foll. 83—88 (२—६[1]). Ritual fragment. Treating largely of the use of the *gāyatrī.*

Foll. 90, 91. *Mṛityuñjaya-vidhi* (fragment). Text differs from the fragment noticed above (fol. 77). Endorsed *M° vidhi,* but begins: *atha mṛityuṃjayavidhānaṃ.* Introductory *dhyāna* of five stanzas commencing: *atha svasthāravindaṃ.*

Fol. 92. *Vaidhṛitisaṅkramaṇavyatīpātādi-śānti.* Last leaf only. Attributed to Kamalākara Bhaṭṭa, but not verifiable in his Śānti-kamalākara or as a separate work. Compare the similarly entitled work in Rāj. Mitra, Bik. Cat., p. 490, the ending of which, however, differs from the present MS.

After the title the colophon continues: *idam pustakaṃ Bālabhaṭa tat sutasya Raghunāthena likhitam.* The paper, however, forbids the supposition that this actual MS. can have belonged to a son of Kamalākara Bhaṭṭa, who flourished at the beginning of the 17th century A.D.

Fol. 93. One leaf of an astrological treatise in verse (st. 78—83).

Fol. 95. First leaf of *Nārāyaṇahṛidaya-stotra.*

Foll. 98, 99. A short ritual work without title.

Foll. 100, 101 (९ । १०). Fragment of a ritual work.

Foll. 113—117. Fragments of similar works.

211.

Add. 26,434 a. — Regular Jain hand of 17th century; 17 lines; 10 in. by 4 in.

One leaf of a commentary.

Part of a work on *śrāddhas*(?). A work(?) called *nigamapravaćana* is twice mentioned.

IV. THE LATER POETRY AND *BELLES LETTRES* (Kāvya).

A.—POEMS.

212.

Add. 26,377. — Foll. 72; 12 lines; 10½ in. by 4½ in.; neatly written Nagari of Western India; Saṃvat 1833 (A.D. 1776).

[WILLIAM ERSKINE.]

रघुवंशः

RAGHUVAṂŚA, by KĀLIDĀSA.

The well-known Mahākāvya, in 19 sargas. Very frequently printed.

Beg. वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये ॥

Colophon:

इति श्रीकालिदासकृतौ एकोनविंशतिसर्गे समाप्तः इति रघुवंशसूत्र समाप्तः ॥ संवत् १८३३ ना वर्षे वैशाष शुदि १५ वार गुरौ लिखितं परोपकाराय ॥ चेलाक रमचंदपठनार्थेदं सूत्र ॥

[1] These leaves are also marked ग–ज alphabetically, like S. Indian MSS.

There are a few explanatory notes and corrections in the margins, especially in the first five leaves.

213.

Add. 7128. — Palm-leaf; foll. 101; 9 in. by 2 in.; Malayalam character.

Another copy.

214.

Or. 4578. — Palm-leaf; foll. 185; 7 lines; 1½ in. by 8 in.; Malayalam character, leaves numbered in the old system[1] of akshara-notation; 18th to 19th century.

[Presented by REV. T. CALVERT.]

Another copy.

The present MS. has lost a leaf or so at the end, as it breaks off in the word स्व[म्], xix. 47.

215.

Or. 1042. — Palm-leaf; foll. 1—59; 6 lines; 11½ in. by 1½ in.; Malayalam character.

Another copy (imperfect).

Text extends to sarga 9. 15ₐ only.

The MS. has evidently been left unfinished by the scribe, as only in cantos 1—7 are the letters blackened and the writing terminates quite abruptly in the middle of a stanza. Compare Add. 7128 (no. 213).

The MS. is followed by a fragment of another MS. scratched on four leaves of a smaller size, and containing an index and other matters in the same characters; also by a 'cancel' of leaf 9, showing corrections for the fair copy of that leaf, which now forms part of the main MS.

216.

Add. 26,349, 26,350.—Foll. 354 (166, 188); 9 or 10 lines; 10½ in. by 4½ in.; clearly written Nagari of 18th century.

Another copy, with the commentary of MALLINĀTHA.

The text and commentary have been very often printed.

Commentary begins: मातापितृभ्यां जगतो नमो॰

217.

Add. 26,450 a.—Foll. 19 (numbered 67—85); 9 lines; 17th century. [WILLIAM ERSKINE.]

Fragment of MALLINĀTHA's commentary on the same.

Contains commentary (without text in full) from 5. 12 *med.* (निशम्य श्रुत्वा॰) to 5. 75 *med.* (॰इत्याम्प्रत्ययः ॥)

218.

Add. 14,353.—Foll. 106 (originally numbered 1—150, foll. 8—23, 32—41, 62, 78—94 being lost); 20 or 21 lines; 10 in. by 4 in. The whole of the commentary and the first 29 leaves of the text are written in a fine and regular Jain Nagari hand of the 17th to 18th century, but from fol. 30 onwards the text is written in a hand less regular and possibly somewhat more recent.

The same, with commentary by DHARMAMERU.

The commentator was a Jain, pupil of Muniprabha Gaṇi.

[1] See note by the present writer in J. R. As. Soc., Oct. 1896.

Commentary begins:

वागर्थेति के वीतां(?) स्थितिरियं शास्त्रादौ शास्त्रारंभे विशिष्टेष्टदेवता नमस्कृत्य . . .

Ends:

आज्ञा एव गुर्वी इति भेदः शेषं पूर्ववत् ।

इति वाचनाचार्य मुनिप्रभ गणि शिष्य धर्ममेरु विरचितायां रघुवंशटीकायां . . एकोनविंशतितम सर्गः ॥

According to Aufrecht, 'Cat. Catt.,' only one other MS. of this commentary is known.

219.

Add. 26,364. — Foll. 42 (1—3, 5—43, wanting 4[1]); 8 lines; 9½ in. by 4 in.; good Nagari of 17th century. [WILLIAM ERSKINE.]

कुमारसंभवः

KUMĀRA-SAMBHAVA, by KĀLIDĀSA.

Sargas 1—7 only. Very often printed.

Beg. (as in editions): अस्त्युत्तरस्यां दिशि०

Colophon:

इति श्रीकुमारसंभवे महाकाव्ये पार्वतीपाणिग्रहणो नाम सप्तमः सर्गः ॥ व्यास रूपरामसूलेश्वरस्य पुस्तकं ॥

The first two leaves have some marginal notes.

220.

Or. 2145a. — Foll. 14; 13 lines; 10 in. by 4½ in.; neatly written Jain Nagari of 17th to 18th century.

Another copy.

Sargas 1—5 only. There are a few glosses and corrections in a finer and somewhat later hand.

[1] See Add. 26,443. L (no. 223).

Begins:

श्री अमरनंदि गुरुभ्यो नमः । अस्त्युत्तरस्यां०

Ends:

०विघत्ते ॥ ८६ इति श्री कुमारसंभवे . . पंचमः सर्गः समाप्तः ॥ लिखितो वीरमग्रामे[2] ॥

221.

Add. 26,383. — Foll. 48 (26, 18, and four wrappers); 9 or 10 lines; 10½ in. by 4 in.; legible Nagari, dated Śaka 1723 (A.D. 1800-1). [WILLIAM ERSKINE.]

Part of KUMĀRA-SAMBHAVA, with MALLINĀTHA's commentary.

Sargas 1, 2 only. Commentary, as well as text, very frequently printed.

Colophon:

शके १७२३ (last fig. altered) रौद्र नाम संवत्सरे ॥ शके १७२३ दुर्मती नाम संवत्सरे इदं पुस्तकं . . ज्योतिर्विद् कुलसमुद्भूतेन रामचंद्राख्येन लिखितं ॥

The MS. was accordingly copied by Rāmaćandra Jośī (the copyist of several MSS. in this collection), commencing in Śaka 1723 *current*, and finishing in 1723 *elapsed*, these corresponding to the Cyclic and Christian years given above.

222.

Or. 5203. — Foll. 50 (1—32, 33 missing, 34—50); 10 lines; 9 in. by 4 in.; somewhat irregular Nagari of 18th to 19th century. [H. JACOBI.]

Commentary on KUMĀRA-SAMBHAVA (fragm.).

As far as sarga 5. 1 only. The present commentary, styled *vṛitti*, bears no author's name.

[2] 'Veeragaun,' now a railway junction in Gujarat, where, as Śrī Vīraćand Gandhī informs me, there is a large Jain population.

A copy of a commentary, presumably the same, from the identity of the opening words, exists in the *Biblioteca Nazionale* at Florence (Aufrecht, Fl. Skt. MSS., no. 64).

Beg.

उत्तरस्यां दिशि कौबेर्य्यां ककुभि नगाधिराजो ऽस्ति । न गच्छंतीति नगाः नगानां पर्वतानां मध्ये ऽधिकं राजते शोभते इति नगाधिराजः । किं ष्टः ।

223.

Add. 26,443 k, l. — Two leaves; 9 lines; about 9½ in. by 4½ in.; Nagari of 19th century. [William Erskine.]

Fragments of Kālidāsa's Mahākāvyas.

K.—*Raghuvaṃśa*, iv. 9—25.

L.—*Kumārasambhava*, i. 33—45.[1]

224.

Or. 2145 b.—Foll. 38 (now 15—52); 15 lines; 10 in. by 4 in.; Jain Nagari, dated V.S. 1518 (A.D. 1461).

मेघदूतः

Meghadūta of Kālidāsa, with commentary (*ṭīkā*).

Text begins as in the numerous editions. It contains 120 stanzas, as compared with 112 in Stenzler's text, and includes several[2] of those noted by him as spurious.

Commentary begins:

कश्चिदिति कविश्चित्रकथां सूत्रयति । अथवा स्वामि द्रोहकारिणा । को नाम ग्रहः ॥

Ends:

श्रुत्वा वार्त्तामित्यादि[2] सुगमार्थं । १२१ । इति श्रीकालिदासविरचितमेघदूताभिधान महाकाव्यस्य टीका विद्वज्जनकुमुदचंद्रिका समाप्ता ॥ . . संवत् १५१८ अश्विन शुदि १३ गुरौ लिखितमिदं पुस्तकं ॥

225.

Or. 2145 c.—Foll. 11 (now 53—63); 21—23 lines (commentary written on margin); 10 in. by 4 in.; 17th to 18th century.

The same, with commentary (*avacūri*).

The MS. commences with the Jain cipher, and the commentator appears to have been a Jain.

The commentary begins:

कश्चिदनिर्दिष्टनामा यक्षो रामगिर्याश्रमेषु वसतिं चक्रे वासमकार्षीत् ॥ कथम्भूतो यक्षः स्वाधिकारप्रमत्तः स्वस्याधिकारः स्वाधिकारः स्वास्वाधिकारे प्रमत्तः स्वाधि° कीदृशो धिकारस् . . .

The beginning of the commentary thus agrees with that of the Berlin MS. 1544, as far as quoted by Weber (Cat., ii. 143), and with the commentary lithographed at Benares[3] in 1867. The arrangement of the text, with regard to verses considered spurious, also shows general agreement with that MS. The last verse of the text (st. 126), however, is the verse श्रुत्वा वार्त्तां referred to in the preceding description.

226.

Or. 3352. — Foll. 51; 9—13 lines; 11 in. by 6 in.; written in the large, bold Nagari

[1] This leaf was evidently written to supply the gap in the MS. of the poem in this (Erskine) collection, now numbered Add. 26,364 (no. 219).

[2] This refers to the stanza printed as xv. by Stenzler, p. 27.

[3] The author of this 'avaćūrṇi' appears, from the very corrupt *praśasti* at the end, to be one Kanakakīrtigaṇi, *śishya* of Jayamandira, *śishya* (or *praśishya*) of Jinaćandra Sūri, of *which* Sūri of this name I have not found out. They appear to have belonged to the Kharatara gaććha. Haas (Cat. Sk. P. B., p. 57) appears to have overlooked this *praśasti*. The last verse of the text (127) corresponds (with minor variants) with that of the Berlin MS., no. 1544.

hand commonly used by Kashmirian scribes[1] during the last two centuries.

[C. BENDALL.]

The same, with a commentary (*vritti*, *pañjikā*, or *ṭīkā*) by VALLABHADEVA, son of ANANTADEVA.

The text contains 113 stanzas, and follows the recension of Kashmir. See the edition of the poem by Gopāla Nandargikar (Bombay, 1894), pref., pp. 10 and 11, note ‡, from which the identity of the commentary, not indicated in this MS., has been determined. The editor's conjecture (*ibid.*, p. 14) as to the commentator's date must be corrected, as he flourished in the first half of the 10th century. See Kāvyamālā ['Laghukāvy.'], i. 101, note ४; and *ibid.*, ix. 31.

The commentary begins:

यस्य भृंगावलिः कंठे दानांभोराजिरा[ſ]जते ।
भाति रुद्राक्षमालेव स नः पायाद्गणाधिपः ॥
कालिदासवचः कुत्र व्याख्यातारो वय क्व च[2] ।
तदिदं मंददीपेन राजवेश्मप्रकाशनं ॥
तथापि क्रियते ऽस्माभिर्मेघदूतस्य पंचका[3] ।
उन्नताश्रयमाहात्म्य-स्वरूपस्यातिलालसैः ॥

अथ यदेतद्भवान्याचष्टे किमेतदुच्यते ।

Text ends:

°प्रियया विरहो मा[भू]दिति भद्रं । १·१३ श्रीमेघदूतस्य वृत्तिः समाप्तः[4] ॥

Commentary ends:

°वाञ्छितसुखाननुभवन्तौ स्तः । १२५ । इति श्री कालिदास महाकाव्य विरचित श्री मेघदूतकाव्यं सावचूरिः सम्पूर्ण ॥

227.

Or. 2147 b.—Foll. 55 (now 45—99); 13 lines of text; 9½ in. by 4 in.; Jain Nagari, written in A.D. 1696 by a Jain scribe, who gives his *paṭṭāvalī* (see below).

शिशुपालबधः

ŚIŚUPĀLABADHA of MĀGHA, with glosses.

A *mahākāvya* in twenty sargas. Frequently printed.

The glosses are written in the margin and are very numerous in the first six leaves, but become much less copious towards the end of the MS. They commence, like a regular commentary, with the Jain mark, followed by the word नमः and a space left apparently for a longer *namaskāra*. More probably, however, they form a series of extracts from several commentaries and other works, as we find the following subscriptions to the notes on several stanzas: st. 1, *iti prathama-kāvyāvaćūriḥ;* st. 2, *iti Shaṭpadī*, fol. 45*b*; *ityavaćūri* twice at beginning of sarga 2, fol. 48*b*; on the next page (49*a*), '*ṭīkā*.' After the note on ii. 76 occurs (fol. 50*b*) the subscription *ity avaćūriḥ sampūrṇaḥ*. Notes or extracts from commentaries are continued for several pages further, but after fol. 54*b*, where sarga 4 begins, the notes are chiefly short glosses, mainly interlinear, and are written in quite recent ink.

It would seem therefore that the MS. belonged at first, say in the first part of the 18th century, to a pandit who intended to compose or compile a regular commentary, partly original and partly from existing works; while late in the present century it passed to an owner who made rough notes

[1] Add. 16,625 and 16,626 (written A.D. 1812; see no. 143 *supra*) form much finer and better examples of this writing. Compare M. A. Stein, Cat. MSS. of .. Maharaja of Kashmir, Intr., p. ix. The present MS. was purchased by myself in the plains of India, but was said to have belonged to a Kashmīrī pandit's library.

[2] In this and some subsequent phrases, the exordium of the present commentary may be compared with that of the 'Śishyahitaishiṇī' (Weber, Cat. Berl., ii., p. 144), and with that of the Meghalatā (Rāj. Mitra, 'Notices,' no.3076). The first stanza occurs in other commentaries (*pañjikā*) of Vallabha (cf. no. 230 *infra*).

[3] Lege *pañjikā*.

[4] The underlined syllables are in red ink, which has become very indistinct. A few small lacunae are marked on the last leaf.

for his own reading. Both owners used, however, mainly the first four cantos of the poem only.

Colophon (in red):

इति श्री शिशुपालवधे माघमहाकाव्ये श्रीदत्तकसूनोर्माघकृतौ ... विंशतितमः सर्गः ॥ ... भट्टारकसुंन्दर(?) भट्टारक श्री १००८ श्री विजयदेव[1] सूरीश्वर शिष्य सकलपंडित चक्रचक्रवर्त्तिपंडित श्री १०६ श्री वृद्धिविजयगणि शिष्य पंडित श्री १९ श्री सुखविजय गणि तच्छिष्य पंडित चक्र चूडामणि पंडित श्री तिलकविजय गणि तच्चरणारविंद रसिक भ्रमरेण हर्षविजयेनेदं पुस्तकं लिखितमस्ति संवत् १७५३ वर्षे .... ॥ लि श्रीपापलनगरे ति ॥

228.

Add. 26,352–53. — Two uniform volumes, containing together 516 leaves; 11 lines; 11 in. by 5 in.; Nagari of 18th century.

[William Erskine.]

शिशुपालवधः

Śiśupāla-badha of Māgha, with Mallinātha's commentary.

Sargas 1—19 only.

Beginning of comm.: इंदीवरदलश्याम°

Colophon:

इति श्री माघकृतौ शिशुपालवधे महाकाव्ये ... °युद्धवर्णनो नामैकोनविंशतिमः सर्गः ॥

इति श्री पदवाक्यप्रमाणपारावारपारीण श्री महोपाध्याय कोलचल मल्लिनाथ सूरिविरचिते माघव्याख्याने सर्वंकषाख्ये एकोनविंशतिमः सर्गः समाप्तः ॥

229.

Add. 26,380. — Foll. 46; 10 lines; 10½ in. by 3½ in.; Śaka [elapsed] 1724 (A.D. 1802).

[William Erskine.]

The same text and commentary.

Sargas 1, 2 only.

Colophon:

इदं पुस्तकं ज्योतिर्विदकुलसंजातेन श्रीमत् विश्वेश्वरचरणांबुजलीनेन नारायणसुनुना जगंनाथाख्येन लिखितं श्री शके १७२४ दुंदुभी संवत्सरे ॥

The writing is in all respects similar to that of Add. 26,382 (same collection, but different scribe).

230.

Or. 2147 c. — Foll. 68 (now 100—167); 17 lines; 10 in. by 4 in.; Nagari, 18th to 19th century.

शिशुपालवधसारटीका

Vallabhadeva's commentary, called Sandehavishaushadhi, on the Śiśupālabadha.

Sargas i.—v. and vi. 1—26 only.

The text is cited in abbreviations only.

On the commentator see no. 226.

Other fragments of this commentary are described by Rāj. Mitra, 'Notices,' no. 1595,[2] and by Weber (Berlin Cat., no. 1550).

Begins[3]:

यस्य भृंगावलिः कंठे दानांभोराजिराजिते ।
भाति रुद्राक्षमालेव स वः पायाद्गणाधिपः ॥ १ ॥
अभीष्ट° &c. (*v.* Weber, *l.c.*)

Colophons of sargas:

इति श्री माघकाव्ये वल्लभ विरचितायां संदेहविषौषध्यां सारटीकायां .. प्रथमः (°पंचमः) सर्गः ॥

231.

Add. 26,351.—Foll. 69; 10 lines; 10½ in. by 4½ in.; Nagari, dated Saṃvat 1727 (A.D. 1670).

[William Erskine.]

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[1] Died V.S. 1713 ... Hörnle in Ind. Ant., xix., p. 234.

[2] This MS. is not described as imperfect, but the beginning of the MS. as cited, a commentary on a verse which does not occur at the beginning of the poem, shows that this must be the case.

[3] Jain symbol at beginning.

किरातार्जुनीयम्

KIRĀTĀRJUNĪYA, by BHĀRAVI.

An heroic poem in eighteen cantos, several times printed in India.

Beg. श्रियः कुरूणामधिपस्य०

Colophon:

इति श्री किरातार्जुनीये महाकाव्ये लक्ष्म्यंके भारविकृतौ वरप्रदानोननामाष्टशः सर्गः ॥ ... ॥ संवत् १९२७ वर्षे मासोत्त-मैकमासे पौषमासे वलक्षपक्षे चतुर्थीगुरु वासरे किराताभिधानं काव्यं लिखितं कल्याणात्मजात्मजेन सदाशिवेन ॥

232.

Add. 26,382.—Foll. 133; 8 or 9 lines; 10½ in. by 3½ in.; clearly written Nagari, dated Śaka 1723 (A.D. 1801).

[WILLIAM ERSKINE.]

The same, with the commentary of MALLINĀTHA.

Sargas 1—5 only.

Beginning of comm.:

अङ्गीगीकृतदांपत्यमपि गाढानुरागि यत् ॥

The commentator's name appears in one of the introductory verses:

मल्लिनाथकविः सो यं मंदात्मानुजिघृक्षया ।
तत्किरातार्जुनीयाख्यं काव्यं व्याख्यातुमिच्छति ॥

Colophon:

इति श्रीमहोपाध्याय कोलचल[1] मल्लिनाथसूरि विरचितायां किरातार्जुनीयव्याख्यायां घंटापथसमाख्यायां हिमवद्वर्णनो नाम पंचमः सर्गः समाप्तः। शके १७२३ कार्तीककृष्ण त्रयोदशी सौम्य-वासरे इदं पुस्तकं ज्योतिषीत्युपनाम्ना रामचंद्राख्येन लिखितं ॥

233.

Or. 2146 e. — Foll. 19 (62—80); 22 or 23 lines; 10 in. by 4½ in.; Nagari, of 18th century?

[1] In the other sargas कोलाचल.

किरातार्जुनीयटीका

PRASANNASĀHITYAĆANDRIKĀ, a commentary by EKANĀTHA BHAṬṬA, on the KIRĀTĀRJUNĪYA.

Sargas 1—4 and 5, śl. 1 only.

The commentary exists in several MSS. in India; *v.* Aufrecht, Cat. Catt.

Begins:

नमः श्रीभद्रकाल्यै ॥
यः साक्षादीक्षते[2] सर्वं हस्तामलकवज्जगत् ।
नमस्तस्मै महेशाय सोमाय त्रिगुणात्मने ॥ १ ॥

After *namaskāras* to Rāma and Sarasvatī:

यस्यैकदंतो ऽपि महांतराय ।
पयोधिमध्या(?)द्भुवनं समस्तं ।
उद्धर्तुमेव क्षमतो क्षणेन ।
प्रभुः स देवो जयतीशपुत्रः ॥ ४ ॥

श्रीमानुद्घन पंडितेंद्र वसुधादेवाग्रणीश्चिदमा (?)
माता यं सुषुवे च स प्रियगुणः श्रीएकनाथः सुधीः ।
छंदोलंकृतिरातिभावगुणविस्पष्टं किरातार्जुनी-
यं काव्यं विशदीकरोति पदशो व्याख्याय †विपित्सवे†[3]॥५॥

From this very corrupt stanza we may perhaps infer that the commentator's father was one Udghana.

गहनार्थं दुर्विगाहं भारविकाव्यं सुबोधममलधिया ।
कर्तुं टीका क्रियते प्रसन्नसाहित्यचंद्रिका †माम्नो† ॥ ६ ॥

The Kāvyaprakāśa (fol. 62*b*, l. 10) and Rudraṭa (*ibid.*, l. 12) are cited. Among lexicons, Amarakosha and Viśva are most commonly cited; but Vaijayantī (fol. 79*a*) and Halāyudha are also quoted.

Sarga 4 ends (fol. 80*a*-*b*):

०स्मरमाभूय सर्पाणां ॥ ३८ ॥

इति श्री एकनाथ भट्ट विरचितायां प्रसन्नसाहित्यचंद्रिकायां चतुर्थः सर्गः ॥

The commentary on the next sarga begins: अथानंतरं हिमाचलवर्णनं । and breaks off after two lines more.

[2] दायेक्षते(?) MS.

[3] The MS. appears to read as above against the metre; possibly a compound of a derivative of *dhā* (dhitsāmi) may have been used.

Short *lacunæ* of a syllable or two, representing apparently fractures in the archetype, occur in some dozen or so of places.

234.

Add. 7125.—Palm-leaf; foll. 1—95, 97—166 (numbered on the *recto*); 8 lines; 12 in. by 1½ in.; Malayalam character; only foll. 1—3, 33*b* and 34*a* inked.

The Naishadha-ćarita of Harshadeva.

A *mahākāvya* in 22 sargas. Critically edited by Pandit Śivadatta (Bombay, 1894).

Begins (as in printed editions):

निपोय [*leg.* निपीय] यस्य°

Ends (fol. 165*b*, l. 4) with the stanza:

दिशि दिशि . . . °मोदनं ॥

(ed. cit., p. 1041).

After which (cf. Add. 26,381):

श्री हर्षं कविराजराजिमुकुटालंकारहीरस्सुतं
श्री हीरस् सुषुवे जितेंद्रिय च यं मामल्लदेवी च यं
द्वाविंशो नवसाहसांकचरिते चम्पूकृतो यं गतः
काव्ये तस्य कृतौ नळीयचरिते सर्गो निसर्गोज्ज्वलः ॥

'Scribe's verses' (जिह्वे मम° &c.) and invocations conclude the MS.

235.

Add. 4830 b. — Foll. 63; 2—4 lines (with several lines of commentary in smaller hand).
[Presented by A. Dow, 1767.]

Part of the same work (I. 1—IV. 107), with a commentary on I. 20—IV. 17.

Text begins (as in printed editions):

निपीय यस्य क्षितिरक्षिणः कथां . . . .

No colophons occur at chapter-ends either of text or commentary, so that the authorship of the latter remains uncertain. It differs from the printed commentaries.

The MS. was evidently left unfinished by the scribe, as it terminates in the middle of a word on the *recto* of a leaf, after which follow several blank leaves.

236.

Add. 26,444 a. — Foll. 15; 9 lines; 10½ in. by 3½ in.; regularly written Nagari, dated Śaka 1725 (A.D. 1803).
[William Erskine.]

Part of the same work.

Sarga 9 only.

Date of copying is expressed also in a chronogram (*śarāśvy-abdhi-ćandra*) [5 2 7 1], and the [Northern] cyclic year Rudhirodgāri.

237.

Add. 26,381. — Foll. 87; 10 lines; 10 in. by 4 in.; dated [? Vikrama-] Saṃvat 1680 (A.D. 1623).
[William Erskine.]

Part of the same work.

Sargas 12—22 only.

Colophon:

श्रीहर्षं कविराजराजिमुकुटालंकारा हीरः सुतं श्रीहीरः सुषुवे जितेंद्रिय च यं मामल्लदेवी च यं &c.

संवत् १६८० समए नाम(?) ॥

238.

Add. 26,446 a. — Foll. 25 (numbered 127—142, 145—153; 143, 144 missing); 9 lines; 12 in. by 5 in.; Nagari of 18th century.
[William Erskine.]

नैषधटीका

Fragments of the commentary of Ćāritramuni on the Naishadha.

The fragments contain the commentary on Naishadha, iv. 78—v. 29 and v. 38—80.

Aufrecht, Cat. Catt., p. 186, identifies the commentator with Vidyādhara, son of Rāmaćandra; but in Bühler's Cat. Guj., ii. 90, the two are separated; and Paṇḍit Śivadatta, at pp. 16, 17 of the introduction of his edition of the text, gives two different names for the commentaries of the two authors, the present being called Tilaka.

Ćāritra-muni, whose full name was Ćāritravardhana-muni,[1] was a Jain writer, pupil of Kalyāṇarāja, himself a pupil of Jinahitasūri of the Kharatara-gaććha (A.D. 1368). He wrote commentaries on several other *kāvyas*. His title was *Naraveshavāṇi* or *Naraveshasarasvatī-vāćanāćārya*.[2]

The subscription to sarga iv., fol. 10(136)*a* (in Śārdūla-vikrīḍita verse), runs thus:

यस्तर्काम्बुजभास्करः कविवरः साहित्यसौहित्यभृच्
छंदःकंडनवाम्बुदो ऽतिविषमालंकारसारार्थवित् ।
स्पष्टव्याकरणप्रवीणधिषणश्चारित्रनामा मुनि-
ष्टीकायमिह तत्कृतौ गुरुमतौ सर्गः तुरीयो ऽभवत् ॥

239.

Add. 7136 a, b.—Palm-leaf; foll. 57; 8 lines; 12 in. by 1½ in.; Malayalam character.

a. Foll. 1—12.

नलोदयः

NALODAYA.

A poem in four sargas, ascribed to Kālidāsa.

Begins (हृदय सदा°) and ends (°सहास्त संपदं) as in printed editions.

b. Foll. 13—57.

नलोदयव्याख्यानम्

Commentary on the above.

Begins with the full text of stanza 1, which is then repeated without *sandhi*, followed by a verbal explanation commencing thus (fol. 1*a*, l. 2):

हृदय हे चेतः सदा असक्रम् and so on.

The order of words (*anvaya*) is next given (fol. 1*a*, l. 5):

हे हृदय दुरासदायाः पापाटव्याः . . . मा गाः इत्यन्वयः ॥

This is followed by a short explanation of the general meaning (fol. 1*a*, l. 6):

समस्तपापनाशकात् सकलभूवनरक्षकात् स्मरेण तो वासुदेवात् कदाचिदपि मा गाः सदा तद्गतमेव भवेत्यर्थः ॥

The text (without *sandhi*) of śl. 2 follows: यः अजनि &c.

Ends:

°श्रमः इति नीतिः भूवः अयं अनन्तां इन स्वं धाम अनन्तेन प्रेम्णाभिमेन इति विमानं तेन पौरे। जनै ॥ ॥ इति नळोदयव्याख्याने चतुर्थ आश्वासः ॥

240.

Or. 2145 d.—Foll. 9 (now 64—72); 17 lines; 10 in. by 4 in.; written by Sakalakīrti[1] in V.S. 1671 (A.D. 1614). See below.

GĪTAGOVINDA, by JAYADEVA.

Critically edited by Lassen in 1836, and frequently published since then.

Begins: मेघैर्मेदुरमंबरं°

At the end, after the stanza रचय° = 25 in Lassen and 24 (fol. 72*a*, l. 6) in our MS., occur eight additional stanzas, collectively numbered 25. The first of these is Lassen's st. 25. The remaining seven bear the musical direction 'Bhairava-rāge,' and have the refrain *namo Devi Gaṅge*.

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[1] Colophon to his commentary on Raghuvaṃśa, quoted in Pref., p. 5 of the edition of Gopāla Nandargikar (Poona, 1885); cf. Klatt, Onom., pp. 44-5.

[2] Weber, Cat., ii., p. 146, and Gopāla Nandarg., *l.c.*, where a description of Ćāritra-muni's attainments, very similar to that cited below, is given.

[1] See note [1] on next page.

The colophon reads:

इति श्री जयदेवविरचितः गीतगोविंदः समाप्तः । वाचनाचार्य श्री सुखनिदान गणि गजेंद्राणीशिष्य पं सकलकीर्त्ति[1] लिपीकृतो ग्रंथः ॥ संवत् १६७१ वर्षे । पोह वदि ३ दिने शुक्रवारे । श्री जिनसिंह सूरि[2] विजयराज्ये ॥

After this follow a few additional stanzas in a somewhat later hand, commencing with that printed by Lassen as no. 28.

241.

Add. 14,769 a–c. — A set of tracts formerly in the possession of Sir Wm. Jones, with notes in his writing. Foll. 78, bound in European book form, 12°; Bengali writing of the 18th century.

[**a.** Foll. 1—42.

KAVIKALPADRUMA, by VOPADEVA.

Described under Grammatical Works, see no. 381 below.]

b. Foll. 43—56.

बिल्वमङ्गलस्तोत्रम्

BILVAMAṄGALA-STOTRA, by BILVAMAṄGALA (Billa° MS.).

A hymn to Kṛishṇa, in 119 stanzas.

A commentary on a similar hymn is described by Rāj. Mitra, 'Notices,' no. 3163.

A similar work of the same author, or another recension of the same hymn, occurs as Or. 2131 (no. 242) below.

Begins:

यं वेद वेदविदमपि प्रियमन्दिराया[3]
यन्नाभिनीररुहगर्भगृहो नुधाता ।
गोपालबालललना वनमालिनं तं
गोधूलिधूसरशरीरमरीरमंस्तं ॥ १ ॥

कनककमलमालः केशिकंसादिकालः
समरभुवि करालः प्रेमवापी मरालः ।
अखिलभुवनपालः पुण्यवल्लीप्रवालो
मम भवतु विभूत्यै नन्दगोपालबालः ॥ २ ॥

Ends:

वेणीमूले विव[4]चितघनश्यामपिच्छाऽवचूडो
विद्युन्मालावलयित इव पीताम्बरेण ।
†ममनाङ्गन† मरकतमणिस्तम्भगम्भीरबाहुः
†खप्रेक्षष्ट† स्तरुणतुलसीभूषणो नीलमेघः ॥ ११९ ॥

इति बिल्वमङ्गलाख्यं काव्यं समाप्तं ॥

c. Foll. 57—75.

ऋतुसंहारः

ṚITUSAṀHĀRA, of KĀLIDĀSA.

The poem on the six Indian seasons, printed by Sir Wm. Jones, Calcutta 1792 (the first printed Sanskrit text), and several times since re-edited. This was doubtless one of the four MSS. referred to in his preface as collated for that edition, as numerous notes in his writing are added.

The text begins with the stanza प्रचण्ड° usually found, but at the end occur two spurious verses (पथिजनविदारी°, हिमशिशिर°) in addition to those printed by Sir Wm. Jones, but regarded as spurious by later editors. Compare Aufrecht, Cat. Bodl., 125*b*.

242.

Or. 2131 a.—Foll. 3; 22 lines; finely written Jain Nagari of 18th century.

बिल्वमङ्गलस्तोत्रम्

BILVAMAṄGALA-STOTRA OR VISHṆU-STUTI, by BILVAMAṄGALA.

Another recension, extended to 207 verses, of the Kṛishṇa-hymn[5] catalogued in the preceding description.

[1] The same scribe wrote Or. 2140*c* (*q.v.*).

[2] Pontificate V.S. 1670—74; Klatt, Onom., p. 40.

[3] मिन्दिर° MS.

[4] *Leg.* विर°

[5] A similar but shorter hymn, apparently by the same writer, is described by Aufrecht, Cat. Flor., p. 29.

It begins with the same verse, after which it continues:

वृन्दावनद्रुमतलेषु गवां व्रजेषु
वेदावसानसमयेषु च मृग्यतेषु(?)।
तद्वेणुवादनपरं शिखिपिच्छचूडं
ब्रह्म स्मरामि कमलेक्षणमत्र नीलं ॥ २ ॥

Verses 4, 5, and 16 correspond with 2, 3, and 9 respectively of the shorter recension.

Ends:

नक्षत्रमित्र नवनीत कणावकीर्ण-
वक्षस्थलोदरम गोचरमागमानां।
बाष्पांबुगर्भिततरंगितपक्ष्मनेत्रं
ब्रह्म स्मरामि हृदि बद्धमदूखलेन(?) ॥ २०७ ॥

इति परमहंस परिव्राजक श्री बिल्वमंगलविरचित । श्री विष्णोः स्तुतिः समाप्ता ॥ लिखिता पृथ्वीधरेण(?) ॥

243.

Add. 5660f (fol. 23).—One leaf of European paper; Nagari of 18th century. [HALHED.]

गङ्गास्तोत्रम्

GAṄGĀSTOTRA, attributed to a KĀLIDĀSA.

Eight stanzas in praise of the river Ganges.

Begins with the stanza भगवति भवलीलामौलिमाले° corresponds in st. 1—7 with the *Gaṅgāshṭaka*, attributed to Śaṅkara.[1]

Ends:

गंगे त्रैलोक्यसारे . . . . गंगे प्रसीद इति कालिदासकृतं गंगास्तोत्रं संपूर्णं ॥

244.

Or. 2131b. — Foll. 6 (4—9); 18 lines; 10 in. by 4 in.; Nagari of 18th century.

Commentary on the BHUVANEŚVARĪSTOTRA of PṚITHVĪDHARA, by PADMANĀBHA.

On the text, a hymn to Sarasvatī, here cited in abbreviations (*pratīka*) only, see Aufrecht, Cat. Bodl., p. 110.

Two recensions of the present commentary are known:—

1. *Siddhasārasvatadīpikā*, described by Aufrecht, *l.c.*
2. A shorter commentary (*ṭīkā*), described by Weber, Cat. Berl., ii., no. 1770.

The present commentary, called in the margins *vriddhastava-vri[tti]* and at the end *stotra-vritti-(sayukti-dīpikā)*, constitutes a third recension, apparently intermediate in size between these.

On the genealogy of the commentator see Aufrecht, *l.c.*

Beg.

॥ ई° ॥ ऐं नमः । हे जननि[2] तचव रूपं स्मरामि अहरहो ध्यायामि°

End. (comm. on last[3] verse), fol. 9(6)*a-b*:

इदानीमस्य स्तोत्रस्याचिंत्यप्रभावमाह । कोऽप्यचिंत्येति । व्या° अस्य स्तोत्रस्य को प्यचिंत्यः प्रभावः प्रत्यावहो वर्तते प्रतीतजनको भवति यतः श्री शंभोराज्ञया सर्वा अपि अणिमाद्याः सिद्धयोऽस्मिन् स्तोत्रे प्रतिष्ठिता आरोपिताः अत एवाचिंत्यमहिमः स्तोत्रमित्यर्थः[4] ॥ पद्मनाभेन कविना विपुला विमला कृता पृथ्वीधरकृतस्तोत्रवृत्तिसयुक्तिदीपिका ॥ इति श्री पद्मनाभ कवि विरचिता श्री भुवनेश्वरीस्तोत्रवृत्तिः समाप्ता ॥

Fifteen lines of *mantras* follow, consisting of *mantrāksharāṇi* and a regular *Bhuvaneśvarīmantra.*

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[1] See the Bṛihatstotra-ratnākara (Bombay, Śaka 1814), p. 353; where also (p. 358) a different Gaṅgāshṭaka of Kālidāsa (!) is printed.

[2] I have underlined the words of the original text, which is given for v. 1 by Aufrecht, Cat. Flor., p. 31.

[3] 46 in our MS. as in those at Berlin and Florence; not 45 as in that at Oxford.

[4] This explanation resembles that of the the last stanza of the Oxford MS., kindly communicated to me by Dr. Lüders. The same applies to the end of the *ṭīkā* described by Weber, *l.c.*

245.

Or. 2.—Foll. 66; 7 or 8 lines; 9 in. by 3½ in.; Nagari, with some Nepalese peculiarities, dated Nep. Saṃvat 832 (A.D. 1710).

[Presented by Dr. Wm. Wright.]

चाणक्यसारसङ्ग्रहः

Ćāṇakya-sāra-saṅgraha, with Newari version.

On the text in its several recensions, see E. Monseur, 'Cāṇakya' (Paris, 1887). The present MS. corresponds to the fourth of the recensions there noticed, and therefore also with the Berlin MSS.[1] described by J. Klatt, 'De ccc. Canakyae . . sententiis' (Halle, 1873). Our text is, however, somewhat more correct than these, as regards errors in orthography and the like.

The vernacular version of the present MS. affords a good specimen of the extensive borrowings, mostly in Tatsama form,[2] of Newari, noticed by Dr. Conrady in his account of the language (Z. D. M. G., xlv. 4).

The MS., like those of Berlin, contains exactly 300 verses, which are numbered in centuries (*śataka*). The last verse is (with variants) that printed in Böhtlingk, Ind. Spr., no. 778 (खसारे°).

Colophon:

इति चानक्यसारसंग्रह तृतीय सतक समाप्तं ॥ संवत् ८३२ वैशाष शुदि त्रयोदसि स्वाति नक्षत्र वज्रयान जोग[3] आदित्य[4] वार शुभं संपूर्णं ।

[1] Now nos. 1591, 1592 in Weber's Cat. (Bd. ii.).

[2] An extreme case is offered by st. [2]87 (fol. 63*a*, l. 3), where the Skt. has *purushotsavaṃ nari[i]ṇām*, which is rendered *mi-sāyā ucāhā julaṃ purūsha*, thus rendering 'woman' by a native word, and leaving 'man' as a *tatsama*.

[3] *Sic* i.e. *Varīyas* (Sewell, Ind. Chr., p. cxiii.).

[4] The 13th of Vaiś. śudi fell on a Sunday in N.S. 832 *current* (Śaka 1633).

246.

Or. 3. — Nepalese paper; foll. 67; 6 lines; 8½ in. by 3½ in.; Nagari of 19th century.

[Wm. Wright.]

The same work, with Nepalese (Parbatiya) version.

The Sanskrit text agrees generally with that of Or. 2, and of the Berlin MSS. cited.

Two of the verses noted by Klatt (*op. supra cit.*, pp. 50, 68) as wanting in his MS. A. (like the present, a Nagari MS. with Parbatiya version) are found in the present text.

247.

Add. 7136c. — Palm-leaf; foll. 24 (57*b*—81; foll. 6, 7 missing; 23 erroneously repeated); 7 lines; 12 in. by 1½ in.; Malayalam character; 18th to 19th century.

शौरिकथा

Śauri-kathā.

A poem, or fragment, in āryā(?) verse, on the story of Krishṇa and Kaṃsa, in extremely corrupt and often unintelligible Sanskrit (mixed with Malayalam?).

Beg.[5]

अवनतदेवन्देहं पुंसः परमस्य संवदे वन्दे ऽहं यत्पदमं(?) बुध्यन्ते यतयो यत्तत्वमुत्तमं बुध्यन्ते ।

Fol. 57*b*, l. 5 *fin.*:

जयति सुधामा राम[:] क्षितिपालः काव्यवीजधामारामः ।
दधति भ मस्तक लीला मंसेन[6] विभर्त्ति यो य(?) मस्तकलीला ॥

अस्यां[ ] मेयमितायां शौरिकथायां शुभप्रमेयितायां
करुणालेशं कुर्वन्तु कवेर्बेलावलेशं सन्तः ।
अथ षट्सु कुमारेषु भ्रात्रा व्यापादितेषु°

[5] On the *verso* of 57.

[6] Lege °*līlām aṃsena*.

Fol. 76*b*, l. 4:

इति शौरिकथायां पञ्चमः[1] आश्वास ।

End.

°विजहार द्वारवत्यां सुर्वंदाननयादवः ॥

इति शौरिकथायां षष्ठ आश्वासः . . ॥ [invocations.]

248.

Add. 7132b.—Foll. 11; 9 or 8 lines; 11½ in. by 1½ in.; Malayalam character.

किरातचरितम्

KIRĀTA-ĆARITA.

A poem in four sargas.

Beg.

अस्ति प्रशस्तस्सुतरां गिरीन्द्रः कैलासनामा रजतस्वरूपः ।
यत्राधिवासं कुरुते भवान्या सत्रा महेशस्सततं गणैश्च ॥
यस्योन्नतिं सर्वमहीधराणां दर्प्पोन्नतिं हन्त शमं नयन्तीं ।
जिह्वासहस्रद्वितयेन यस्क[:] शेषोपि नो वर्णयितुं समर्थः ॥
यदुन्नतावासकृताभिलाषाः विनश्वरं दारसुखादिसर्व्वं ।
त्यक्त्वा गुरोर्बोधमवाप्य शर्व्वं भजन्ति केचित्कुशलाः प्रशान्ताः ॥

Sarga 1 ends at fol. 3*a*, l. 6; sarga 2, at fol. 6*a*, l. 7; sarga 3, at fol. 9*b*, l. 6.

End.

अन्तर्यामितया स्थितस्य भवतः संप्रेक्षणादेव हि ।
प्रायः प्राणि विचेष्टितं खलु ततः सर्व्वं त्वयीशार्प्पये ॥

इति किरातचरिते काव्ये चतुर्थः सर्गः ॥

249.

Add. 7132c. — Foll. 31. Same size and writing as the last.

किरातचरितव्याख्यानम्

KIRĀTA-ĆARITA-VYĀKHYĀNA.

Commentary on the last.

[1] It is somewhat suspicious (even allowing for the loss of foll. 6, 7 of this work) that there are no titles for cantos 1—4. Have we cantos 5, 6 of some other poem (a local production of the Malayalam country?) fitted on to the four cantos of the Nalodaya (7136*a-b*, no. 239).

Beg.

पुरातनकवीन्नत्वा धरासुरवरानपि ।
किरातचरितव्याख्या क्रियते लळिता मया ॥

अस्तीति । सुतरां अत्यन्तं प्रशस्तः प्रशस्तिमान् &c.

End.

°त्वयि अर्प्पये समर्प्पयामि ।

इति किरातचरितव्याख्याने चतुर्थस्सर्गस्समाप्त ॥

250.

Add. 26,417d. — Foll. 93—98. Nagari, in writing, size, &c., similar to Add. 26,417*c* (no. 291).

Poem on the Kṛishṇa-legend.

In fifty stanzas.

Beg.

अभिनवनीतस्निग्धामपीतदुग्धं दधिकण परिदग्धमङ्गं मुरारेः ।

End.

मोहन त्वं चित्ते नित्यं निवसतु महोर वल्लरी वल्लभं नं ॥ ५० ॥

251.

Stowe Or. 23.—Palm-leaf; foll. 15 (*ka–kaṃ*); 7 lines; 19 in. by 2½ in.; Sinhalese writing of early 19th century.

व्यासकारः

VYĀSAKĀRA, with Sinhalese verbal explanation.

See also Cat. of Sinhalese MSS., p. 102.

This is a series of 98 verses on moral subjects, attributed by the Sinhalese to the mythical 'Ṛishi Vyāsa,' and used by them as a beginner's book in schools (J. De Alwis, Sidat-Sangarawa, p. 224). Nothing appears to be known of the compilation beyond Ceylon itself. It has been several times printed at Colombo, together with the same anonymous commentary that accompanies the present text ('*padagata-sannaya*').

Begins, after laudation of Śākyasiṃha (Buddha):

आज्ञानतिमिरान्धानां विभ्रान्तानां कुदृष्टिभिः ।
ज्ञानाञ्जनशलाकाभिर्व्यासेनोन्मीलितं जगत् ॥

Ends:

सतेसु[*sic*] जायते सुरः[*sic*] सहस्रेसु[*sic*] च पण्डितः ।
व्यक्ता[1] सतसहस्रेसु दाता भवति[2] दुर्लभाः[*sic*] ॥

252.

Stowe Or. 24. — Foll. 14 (*ka–kau*). Similar in appearance and writing to the last.

Another copy of the same work.

253.

Or. 5253. — Foll. 20; 11 lines; originally about 10 in. by 4½ in., but now much broken at edges; good Nagari of 16th century.
[H. JACOBI.]

सुभाषितसंचयः

SUBHĀSHITASAMĆAYA or SUBHĀSHITĀNĀM PRABANDHAḤ.

A poetical anthology by an unknown compiler.

The MS. is accompanied by an account of its contents written on a sheet of paper, in the handwriting of the late Prof. Gildemeister:—

"Die Handschrift ist von einem Schreiber geschrieben der seine Vorlage ohne viel Verständniss nachmahlte, daher z. B. रत für स्त schrieb. Er hat oft प für ख, einmal 6*a* रघु für लघु, शाठ्य schreibt er fast wie साव्य, und dgl. Aber es finden sich gute oder richtige Lesarten darin, z. B. werden viele Schreibfehler in *Böhtlingk's Subhāshita* Handschrift verbessert.

Als Quellen möchte der Verfasser wohl *Çârngadhara's Paddhati* (da die Ueberschriften analog sind), und den *Subhāshitārṇava*[3] benutzt haben, da viele Sprüche bei Böht. und nur aus diesen nachgewiesen werden.

Umgefähr 106 Sprüche stehen bei *Böhtlingk*, deren Nummern in nachfolgender Inhaltsübersicht nachgewiesen sind, die übrigen 230 werden grössten Theils neu sein, es sind ganz gute, aber auch manche geschrobene.

Die Abtheilungen sind folgende:

saǵǵanaprakrama, 16 *çloka* [begins] fol. 1*b*.
1. *manasi*=4691[4] aus Bhartṛ.
[Identifications[5] of ślokas 5, 9—11, 14, 16 follow.]

ohne Titel, 9 *çloka*, fol. 2*b*.
[śl. 1, 2, 5, 6, 8 identified.]

karmagatiprakrama, 8 *çloka* (aber 6 fehlt), fol. 3*a*.
[śl. 2, 8 identified.]

kritântavilasitakrama, 14 *çloka*, fol. 3*b*.
[śl. 2, 3, 4, 15, 13, 14 identified.]

bhâviparâkramaphalakrama, 8 *çloka*, fol. 4*a*.
[śl. 4, 5, 8 identified.]

bhâgyaprakrama, 4 *çloka*, fol. 4*b*.

gaǵashṭakam, nur Anfang; es folgt eine Lücke. Vielleicht fehlt nur ein Blatt.

Velorene Ueberschrift, 4—14 (*megha*), fol. 5*a*.

sâgaraguṇaprakrama, 15 *çloka*, fol. 5*b*.
[śl. 3, 11, 13 identified.]

ratnaprakrama, 8 *çloka*, fol. 6*b*.
[śl. 8 identified.]

sarovaraprakrama, 8 *çloka*, fol. 7*a*.
[śl. 7 identified.]

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[1] *Sic* MSS.; *libri* वक्ता.

[2] जगति दुर्लभः *libri*.

[3] See Böhtlingk, Ind. Sprüche, ed. 2, p. xv.; not mentioned in Aufrecht's Cat. Catalogorum.

[4] The numbers refer to the second edition of Indische Sprüche.

[5] In Böhtlingk, *op. cit.*

hansaprakrama, 15 *çloka*, fol. 7*b*.
[śl. 1, 8, 10, 11 identified.]

mayûraprakrama, 4 *çloka*, fol. 8*b*.

ćakravâkakrama, 6 *çloka*, fol. 8*b*.
[śl. 1 identified.]

nîtiprakrama (*nîtivyavasthâ*), 40 *çloka*.
[śl. 1, 2, 3, 4, 8, 9, 12, 14, 16, 22, 24, 28, 30, 32, 34, 38, 40 identified.]

paropakârakrama, 7 *çloka*, fol. 10*b*.
[śl. 7 identified.]

ćâtakaprakrama, 8 *çloka*, fol. 11*a*.

2. *vîćair*, Purvaćâtaka bei Haeberlin. Nicht bei Böhtlingk.

8. *eka eva*,[1] Uttaraćât. Çârṅg.

bhramaraprakrama, 8 *çloka*, fol. 11*b*.
[śl. 1, 2, 5 identified.]

ćandanaprakrama, 8 *çloka*, fol. 12*a*.
[śl. 2, 3 identified.]

sahakâravarṇanam,[2] 7 *çloka*, fol. 12*b*.

sanmârgaçâkhinâm varṇanam, 10 *çloka*, fol. 12*b*.
[śl. 9 identified.]

siṅhaćeshṭitam, 8 *çloka*, fol. 13*b*.
[śl. 1, 3, 5 identified.]

hariṇaćeshṭitam, 9 *çloka*, fol. 13*b*.
[śl. 6 identified.]

durǵanaćeshṭitam, 7 *çloka*, fol. 14*b*.
[śl. 1, 2, 4 identified.]

yâćakaćeshṭitam, 7 *çloka*, fol. 14*b*.
[śl. 4, 5, 6 identified.]

trishṇâviǵṛimbhitam, 5 *çloka*, fol. 15*a*.
[śl. 1, 2, 3, 4 identified.]

guṇavarṇanam, 6 *çloka*, fol. 15*a*.
[śl. 1—3 identified; on 6, *guṇaiḥ sarvajña*°, he observes:]

guṇaiḥ sarva 2464 Vṛiddhaćâṇ.; aber im Anfang abgebrochen.

In der Vorlage fehlte wohl ein Blatt und der Schreiber schrieb gedanklos weiter, was er erst später bemerkte und durch eine Klammer andeutete. Es folgt das Ende des ersten Spruchs eines neuen auch vom *guṇa* handelden Capitels (9), (fol. 15*b*).

ćandravarṇanam, 10 *çloka*, fol. 16*a*.
[śl. 3, 8 identified.]

sûryavarṇanam, 11 *çloka*, fol. 16*b*.

kramam vinâ, 55 *çloka*, fol. 17*b*.
[śl. 1, 2, 4, 10—14, 20, 21, 25, 27, 32, 34, 36, 37 identified.]

(Von 16 die Ueberschrift *vîǵapurakasya guṇâ*) fol. 18*b*.

Es folgen (fol. 19*b*) 38 etc. Verse des Hanumān, Râvaṇa, Sîtâ, Bharata Râma, Hanuman-Sîtâ. Ob diese etwa aus dem Mahânâtaka?[3]

[śl. 51, 53, 54 identified.]"

The last stanza (घट . . . नोपकरणे । ५५) occurs as no. 2279 in the Subhāshitāvali (ed. Peterson).

Colophon:

इति सुभाषितसंचयः समाप्तः ॥

254.

Or. 5236.—Foll. 49; about 15 lines (text and comm.); 10 in. by 4½ in.; written at Jeypur [in Rajputana] V.S. 1807 (A.D. 1750).

[H. Jacobi.]

भर्तृहरिशतकम्

Bhartṛihari's Śatakas, with Dhanasāra's commentary.

A collection of three centuries of verses (I. Nīti-śataka, II. Śṛiṅgāra-ś°, III. Vairāgya-ś°).

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[1] See also Vallabhadeva, *Subhāshitāvalī*, no. 674. S'l. 3 (*ćātaka tāta*) = *ibid.* 684.

[2] For v. 1 (*bhuktaṃ svādu*°) see Subhāshitāvali, no. 831.

[3] S'l. 38 (*pātālataḥ kimu*°) occurs as Māhān. Act 13, śl. 16. Cf. Subh. 2284, and Peterson, *a l loc.*

Besides numerous Indian editions, the *śatakas* have been critically edited by von Bohlen (1833), and also (śatakas i. and iii. only) by Kāśīnātha Telang (1874), the latter scholar supplying a valuable index-table of a considerable number of MSS.

According to the classification there adopted, the present MS. falls into the group K—A (Telang, Critical Notice, p. 4). Śataka i., however, has as many as 112 stanzas, the last few not being found in any of Telang's MSS. St. 105 परिचरितव्याः° occurs as st. 107 in Telang's MS. K.

After this come verses beginning as follows :—

दिग्गजकूम°	106.
अद्यापि वो°	107.
यद्यपि चंदनविटपी°	108.
यदि धनिनः°	109.
मर्कटस्य गले°	110.
अरक्षितं तिष्ठति°	111.

The final verse is:

इयमुच्चधियामलौकिकी कापि कठोरचित्तता ।
उपकृत्य भवन्ति विस्पृहाः परतः प्रत्युपकारभीरवः॥ [१]१२[1]॥

Śataka ii. (Śṛiṅgāra-ś°, foll. 21—35) begins with the stanza चूडोत्तंसित forming st. 1 of the Vairāgya-ś° in von Bohlen's edition, and in Telang's MSS. K—V (see his Index no. 2, p. [११]).

The number of stanzas commented on is 104, the last two of these (103, 104) being the last in von Bohlen's text (वैराग्ये° 99, यद्यस्य° 100).

The present text, however, has seven more stanzas, beginning as follows :—

धिक्तस्य°	105.
जिह्वा तृप्यति°	106.
आशीर्वादे°	107.
विश्वामित्रपराशर°	108.
कावेरीतीर भूमि°	109.
हेमांबेरुह°	110.
सिंहो बली°	111.

Śataka iii. (Vairāgya-ś°, fol. 36—fin.). The text agrees generally with Telang's group of MSS. called A—M, and thus (see his remarks, Crit. Notice, pp. 5 *fin.* and 6 *init.*) belongs to the same recension as Śat. i.

The text has 110 stanzas, beginning with the verse दिक्कालाद्° and ending आयुर्वै° (=Telang, st. 107, p. ६६). All these are commented on.

The Commentary. — MSS. of Dhanasāra's commentary on two of the śatakas are described by Rāj. Mitra ('Notices,' vol. viii., nos. 2734, 2738).

The author was a Jain, a pupil of one of the several[2] leaders of the [Upa-] Keśa-gaććha, who bore the name Siddhasūri.

The comm. (on Nīti-śataka) begins:

युगादिदेवो ऽप्ययुगादिदेवः
पुरा द्वितीयो ऽपि सदा द्वितीयः ।
यः पंचशाखो ऽपि सहस्रशाखः
सो ऽमंगलो मंगलमातनोतु ॥ १ ॥

सर्वातिशयसंयुक्तं पंचाचारपरायणं ।
श्रीवीरं गुरुनागारं महात्मनं नमाम्यहं ॥ २ ॥

That on Śṛiṅgāra-śataka begins (fol. 21*a*):

हरो महेशो योगिनामवगततत्त्वविचारणां चेतःसद्मनि मानसमंदिरे विजयते सर्वोत्कर्षेण वर्तते । °

Ends (fol. 35*a*):

केशगच्छनानागणदीप्रभानोः[3]
श्रीसिद्धसूरिसुगुरोर्महिमाधिकस्य ।
शिष्येण तस्य धनसारवरेण रम्या
टीकेयमद्य मतनु भर्तृहरे[4]र्व्यधत्त ॥ १ ॥

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¹ This verse occurs in the Siṃhāsana-dvātṛiṃśikā (cp. Weber, Ind. Stud., xv. 373). After this verse follows the colophon of the commentary in an abridged form; see below, colophon to commentary on śat. ii. The present colophon is incorrectly numbered [१]१३, as if it were an additional text-stanza.

² Some half-dozen pontiffs of this name are mentioned in the list edited by Dr. Hörnle, Ind. Ant., xix. 238–42.

³ So the MS., unmetrically. Compare Rāj. Mitra, *op cit.*, p. 186, and read: [*śrī-*?]*Keśagaććha gaṇanāṅgaṇa*°.

⁴ So R. M.'s MS., our MS. °*harir.*

श्रीसिद्धसूरिगुरुसंविहित प्रतापादच[1]
कवित्वमतिमाप्य विचारदृष्ट्या ।
रम्येह भर्तृहरिकाव्यवरस्य टीका
श्रीपाठकेन विदधे धनसारनाम्ना ॥ २ ॥

End of MS.:

°चंचलतरे । इत्यर्थः[2] ॥ ११० ॥

इति भर्तृहरकाव्ये . . वैराग्यशतकं संपूर्णमगमत् ।
लिषतं (*sic*) प० रत्नकलश स्ववाचनार्थम् न केनापि ॥

संवत् १८०७ वर्षे चैत्रसुदि १३ लिखिता प्रतिरियं ॥ श्रीमज् जयपुरे ॥

255.

Or. 5237. — Foll. 104; 11 lines; 10 in. by 5 in.; written in a regular but rather crabbed Nagari hand, V.S. 1904 (A.D. 1847).

[H. JACOBI.]

भर्तृहरिशतकम्

The same, with the commentary (*vivṛiti*) of RĀMARSHI.

The text belongs to the same recension as the MS. just described.

The Nīti-śataka (i.) has 103 stanzas, beginning with the couplets यां चिंतयामि° ॥ १ ॥ अज्ञः सुख° ॥ २ ॥ and ending यदि नाम° (fol. 28*a*). See the statistics in Telang's Table already cited.

Ś. ii. has 101 stanzas, beginning चूडोत्तंसित° and ending यद्यस्य° fol. 58*b* (see description of last MS.).

Ś. iii. has 105 stanzas, beginning दिक्काला° and ending धर्म्यं चालो° ॥ १०४ ॥ and संमोहयन्ति° ॥ १०५ ॥ which form st. 104, 105 in Telang's MSS. P and R.

The commentator is identified by Aufrecht (Cat. Catt., *s.v.* Rāmarshi) with the author of commentaries on the Nalodaya and on the Vṛindāvanakāvya. From a notice by Peterson (Rep., iii., p. 20) it appears that Rāmarshi wrote his Nalodaya-ṭīkā at Pattan in A.D. 1608, and was the son of a certain pandit Vṛiddha-Vyāsa, whose other sons were Nimbāditya and Harivaṃśa.

The commentary begins, without exordium, explaining verse 1 thus:

अहो अहं सततं निरंतरं चिंतयामि स्मरामि°

Ends:

°विदध्युरिति भावः ॥ १०५ ॥
चक्रे भर्तृहरि कृतेर्येयामति सविस्तरां ।
रामर्षिर्विवृतिं व्यस्यन् विदां चित्तप्रसत्तये ॥ १०६ ॥

इति श्री महामुनींद्रभर्तृहरिकृतौ वैराग्यशतकटीका संपूर्णतामवीभजत् । संवत् १९०४ वर्षे चैत्र सुदि प्रतिपत्तिथौ ॥

There are a considerable number of marginal additions, especially in the last śataka, mostly in the original hand.

256.

Add. 26,417 a, b. — European book form, small 4°; foll. 113; about 20 lines in a page; Nagari, several hands, one dated Śaka [elapsed] 1692 (A.D. 1770).

भर्तृहरिशतकम्

The ŚATAKAS (here called SUBHĀSHITĀVALĪ) of BHARTṚIHARI, with a Marathi version by TUKĀ.

The recension of the text to which the present MS. most nearly approximates is that of the South Indian editions, to which, as Telang shows (Critical Notice, p. 4), the text of von Bohlen virtually belongs.

Śat. i. (Nīti°) has 101 stanzas, beginning with the stanza दिक्काला° and ending भोमवत्त°, fol. 26*a*.

Śat. ii. (Śṛiṅgāra°) has 100 stanzas, beginning with the st. शम्भु° and ending वैराग्यं°, fol. 45*b*.

[1] Read with R. M.'s MS. *pratāpāć-ćhaśvat-kavi*°.

[2] Last words of commentary.

Śat. iii. (Vairāgya°) has 99 stanzas, beginning with the st. चूडोत्तंसित° and ending यदासीदाज्ञान°, fol. 62*b*.

For the title here given to the whole work compare Rāj. Mitra, 'Notices,' iv., no. 1423.

Each verse is followed by a versified paraphrase in Marathi.

Colophon:

इति भर्तृहरीयोगींद्रकृत सुभाषितरत्नावल्यां वैराग्यशतकं संपूर्णं ॥ ॥ इति भर्तृहरीयोगींद्रकृतसुभाषित वैराग्यशंबरीकेली-टीका तुकाख्ये ॥ ॥ शके १६९२ विकृति संवत्सर ज्येष्ठवद्यद्वादशी भौमवार तद्दिनेनिति शृंगार वैराग्यशतकं समाप्तं ॥

At the end of śataka ii. the commentary is thus designated:

इति भर्तृहरीयोगींद्रकृत शृंगारशंबरी ब्रह्मानंदेसमश्लोकी केली-टीका तुका ख्यें ॥

The same at the end of the first.

b. Then follow nine leaves (63—72) containing chiefly miscellaneous extracts from Purāṇas (Bhāgavata, Padma, &c.), the first of which is headed ॥ स्फुटश्लोक ॥ and bears the subscription काकतुल्यकामिनी रविस्थानं ॥

256A.

Or. 3566.—Palm-leaf; foll. 28; 6 or 7 lines; 12½ in. by 2 in.; straight-topped Nepalese writing, well and regularly written, 15th to 16th century. [Dr. Gimlette.]

अमरुशतकम्

Amaru-Śataka, with the commentary of Rudramadeva-kumāra.

The text has been frequently printed,[1] both in Europe and India.

An account[2] of the present MS. is given in Dr. R. Simon's elaborate work 'Das Amaruçataka in seinen Recensionen dargestellt' (Kiel, 1893). In this work it is shown that the text belongs to a group ('gemischte Recension') allied both to the 'Bengali recension' adopted by the commentator Ravićandra, and to another recension derived mainly from MSS. of Western India and associated with Arjuna Varmadeva's commentary.[3]

Of the commentator nothing appears to be known. As his notes describe themselves as a 'tippaṇīka,' the curtness of style observed by Dr. Simon (*op. cit.*, p. 26) is not specially remarkable.

The commentary begins:

पार्श्वत्याः कटाक्षो वक्रावलोकनं त्वां पातु ।

Ends:

°तादृशमवलोक्य ब्रूते ॥ १०० ॥[4]

सर्वबुद्धिविभवाद्रसमिततत्त्वज्ञः ।

रुद्रमदेवकुमारो विदग्धचूडामणिर्व्यवृणोत् ॥

इति श्री अमरुशतकं सतिप्पनीकं समाप्तं ॥

257.

Or. 4147.—Foll. 68, alphabetically numbered *kī*—*ṅṛi* (*ka*, *kā* fragments only, *khā* missing); 8 or 9 lines; 13 in. by 1½ in.; Sinhalese writing, dated *Saka varsha ekvā dahas sat siya anūtun* (A.D. 1870).[5] [E. G. Grinlinton.]

सूर्यशतकम्

Sūryaśataka of Mayūra, with a verbal explanation in Sinhalese by Parākramabāhu Vilgam-mūla.

A century of verses in praise of the Sun.

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[1] In Dr. Haas's Catalogue (p. 5) it should have been stated that the commentary accompanying the *editio princeps* (Calcutta, 1808) is that of Jñānānanda Kalādhara Sena.

[2] The description of the material as 'Birkenrind' (p. 12) is probably a slip.

[3] Printed in *Kāvyamālā*, 1889.

[4] In Dr. Simon's Table (p. 150) the last verse is given as no. 99. It corresponds to v. 62 of the *ed. princeps.*

[5] The appearance of the MS. would suggest a somewhat earlier date. Possibly the word S'aka is incorrectly used for Vikrama, a view to which Clough's Dictionary (ed. 2, *s.v.* ශක) gives some support.

Both text and commentary were printed at Colombo 1883, in the Sinhalese character; the text, with another commentary, is also included in 'Kāvyamālā' series.

On Mayūra, who flourished not later than the 7th century A.D., see the authorities cited by Aufrecht, Cat. Catt., *s.v.* The Jain legend of the composition of the present work given by Meratuṅgāćārya is amusingly retold by F. Hall, pref. to Vāsavadattā, pp. 7, 49, notes.

On the commentator, see Rh. D[avids] in J. R. A. S. for 1894, p. 555. The reading of the colophon, in which the former refers to himself, both in the present MS. and in the printed edition is: . . *śrī-rājaguru* Galaturu-mula . . . *ge śishyavu Parākramabāhu*[1] Vilgam-mula *Mahatera sāmin visin paḷamu* Mayūra . . *kavihu visin kaḷa Sūrya-stotra-śataka-yaṭa amutuven kaḷa arthavyākhyānayayi.*

Neither Prof. Davids (*l.c.*) nor Baṭuvan-tuḍāve, in his preface, notices the name Parākrama-bāhu. Possibly it was the laic name, Vilgam-mūla being the new name (modelled on his teacher's) given on ordination, or a local title.

The commentary was composed about the end of the 13th century. See Nikāya-saṅgraha, p. 24,[2] and my note in J. R. A. S., vol. for 1896, pp. 215, 216.

Fragments only of the first three leaves (*ka*, *kā*, *ki*) remain.

258.

Add. 26,444b.—Foll. 16—23 (1—8); 9 lines; 10 in. by 4 in.; Nagari of 18th century.

[William Erskine.]

आर्याष्टोत्तरशतकम्

Āryāshṭottara-śataka, by (Mahā-) Mudgala-bhaṭṭāćārya.

108 stanzas in praise of Rāma. Lithographed, with optional title Rāmāryāśata, at Bombay, Śaka 1782.

Beg. त्वयि विमुखे°

Colophon:

इति श्री महामुद्गलभट्टाचार्यविरचितभार्याष्टोत्तरशतं समाप्तं ॥

259.

Egerton 1111.—Palm-leaf; foll. 31; 4 lines; 14 in. by 1 in.; Telugu writing of 18th century.[3]

सुदर्शनशतकम्

Part of the Sudarśana-śataka of Kūranārāyaṇa, with commentary.

Stanzas 1—38 only of a century of verses on the Sudarśana, or discus of Vishṇu (sun's disk). Another MS. and a different commentary are described by Rāj. Mitra, 'Notices,' nos. 2840, 2841. Of the author nothing appears to be known.

Comm. begins:

प्रारब्धितस्य ग्रंथस्य निर्विघ्नेन परिसमाप्तये ग्रंथादाव् . . . . मङ्गलमाचरति ॥

Text begins:

सौदर्शन्यूज्जिहाना दिशि°

(see Rāj. Mitra, *l.c.*).

Comm. on st. 1:

सौदर्शनि सुदर्शनसंबंध ज्वालाभवती ॥

Ends (after st. 38):

इति नेमिवर्णनं समाप्तं ॥

260.

Or. 3310. — Palm-leaf; foll. 52; 6 lines; 10 in. by $1\frac{1}{2}$ in.; Sinhalese writing of the 19th century.

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[1] S'rī-Parākramabāhu, printed edition.

[2] Quoted in Cat. Sinhalese MSS., p. 23; cf. *ibid.*, p. 102, where the present MS. is described.

[3] Both forms of *k* occur, the ordinary modern, and the earlier form nearer to the Canarese.

अनुरुद्धशतकम्

ANURUDDHA-ŚATAKA, with Sinhalese interpretation.

A century of verses (101) in praise of Buddha.

Both the text and the present commentary (*padagatasanna*) have been printed more than once at Colombo (1866, 1879).

Anuruddha was the author of several works, both Sanskrit and Pali, of which the best known is the Abhidhammatthasaṅgraha. From the Sinhalese records, as well as from his other works, from which the editors of both these works give extracts, it appears that he was born at 'Kāvīranagara'[1] in South India. He settled, however, in Ceylon, apparently shortly before the middle of the 12th century, and resided at the Mūla-somavihāra at Polonnaruwa, joining the confraternity (*samāgama*) called Uttara-mūla,[2] of which he subsequently became the head. See the last verse, given below.

For an account in English of the present work and its author, see J. De Alwis, Descriptive Catalogue, pp. 168—172.

For the traditions in Ceylon, more recently ascertained, respecting Anuruddha, see L. De Zoysa, Cat. of Pali MSS. (Colombo, 1885), p. iv.

Text and commentary begin (as in printed editions):

लक्ष्मीसंवदनं हिमांशुवदनं . . .

ලක්ෂ්මී ॥ ශ්‍රියාකාන්තාවගේ ආකාශිණියට ॥ . . .

Ends:

इदं व्यधत्तोत्तरमूलनाथ-[3]
रत्नाङ्कुरोपस्यविरो ऽनुरुद्धः ॥

The additional verse पुण्यैरविधि° given in the editions also occurs in the present MS., though without any Sinhalese commentary. Compare D'Alwis, *op. cit.*, p. 169.

Title:

बुद्धस्तोत्र अनुरुद्धसतकम् (*sic*) सम्पूर्णम् ॥

260A.

Or. 3538. — Palm-leaf; foll. 33; 8 lines; 16 in. by 2½ in.; Sinhalese writing, dated [A.D.] 1859.

भक्तिशतकम्

The BHAKTI-ŚATAKA of RĀMAĆANDRA BHĀRATĪ, with the Sinhalese interpretation of SUMAṄGALA.

A century of verses (112)[4] in praise of Buddhism and its founder.

Twice at least printed with the interpretation in Ceylon, and more recently, in Devanagari characters (transcribed, however, from Sinhalese materials), with an English version, by Pandit Haraprasāda Śāstri, in the *Journal of the Buddhist Text Society*, vol. i., pt. ii. (Calcutta, 1893).

An account of the work, the interpretation, and the authors of each, is given by J. D'Alwis in his *Descriptive Catalogue*, p. 172, from which it appears that the author was a Bengali Brahman converted to Buddhism in Ceylon, under Parākrama Bāhu VI. (c. A.D. 1410—1462); compare stanza 10, cited by him. The commentator was a fellow-pupil (with the author) of Rāhula of Toṭagamuva.

Text begins (as in editions):

ज्ञानं यस्य°

---

[1] 'Kāñćipuraraṭṭhe Kāvīranagare' — Paramārthaviniśćaya, *apud* M. Dharmaratna, pref. to Abhidhammattha-s., p. i. This may be either Kaveripuram (Coimbatore) or, more probably, Kaveripatam (in Salem district).

[2] The Uttara-mūla and Vilgammūla (called in no. 257 a '*nikāya*' or sect) were leading Buddhist associations about this time (Dharmaratna, *l.c.*).

[3] नाथ is a false reading for हार preserved alike in the printed edition and even in the commentary of the present MS.

[4] 107 verses by the author, with 4, or in some copies 5, additional and late stanzas, which, however, are given in our MS. and in the edition. There is no verse-numbering in this MS.

Immediately after the last word of the commentary (बोधिपर्यङ्कलाभः ॥) comes the following colophon :

Sumaṅgala *unnānse visin liyavā nima kaḷ*[*ē*] *eka-dās aṭa-siya panas-namaye avurudde poson masa paḷamuveṇi badādāya.*

The 1st of Pausha being a Wednesday in A.D. 1859, it seems safer to take 1859 as A.D., as this era is far more commonly used in Ceylon than the Vikrama-Saṃvat. The Sumaṅgala mentioned as the scribe, or rather scribe's employer, must accordingly be an entirely different person from the commentator.

261.

Or. 5069. — Palm-leaf; foll. 8 (*ka—kṛī*); 6 lines; 14 in. by $1\frac{1}{2}$ in.; Sinhalese writing of 19th century.

नवरत्नम्

NAVARATNA, with Sinhalese verbal interpretation.

The well-known nine, or rather (with the two prefatory verses) eleven, stanzas on the nine gems printed as the first poem in Häberlin's Kavya-sangraha, and frequently discussed before and since.[1] The Sinhalese verbal interpretation has also been printed with the text in Ceylon (Colombo, 1866), the poem being much used in the island for educational[2] purposes.

Begins (as in editions):

धन्वन्तरि क्षपणक°

Ends: °नन्दतु (which is explained:)

කාය චිත්තපීඩාවක්නැතුව ॥ සන්තෝසයෙන් වාසයකරන්නේයි නවරත්නසතකං සමාපතම් ॥

The present MS. and the next are also described in the Sinhalese Catalogue, pp. 99, 100.

[1] See especially Wm. Goonetilleke in the 'Orientalist,' i. (1884), pp. 97, 241.

[2] J. De Alwis, Sidath-sangarawa, p. 224.

262.

Add. 17,736. — Palm-leaf; foll. 8 (ක—කඃ); 7 or 8 lines; $13\frac{1}{2}$ in. by 2 in.; Sinhalese writing of 19th century.

[REV. J. G. WENHAM.]

Another copy.

The text in the present copy is preceded by a distich, apparently not otherwise known, in which the whole Navaratna is ascribed to Kālidāsa.

समन्तभ[3]द्रं नत्वाहं कालिदासेन पण्डितैः ।
रचितन्नवरत्नार्थम्प्रवक्ष[4]ामि सुभाषितम् ॥

This is followed by a Sinhalese verbal explanation, given in the Sinhalese Cat. (*l.c.*).

B.—DRAMAS.

263.

Add. 26,426. — Foll. 46; 12 lines; good Nagari, dated Śaka 1734 [expired] (A.D. 1812).

[WILLIAM ERSKINE.]

अभिज्ञानशकुन्तलम्

ABHIJÑĀNA-ŚAKUNTALA, by KĀLIDĀSA.

Often printed.

The 'Devanagari' recension; cf. Pischel, 'De Kalidasi Çākuntali recensionibus' (1870).

The first ten leaves contain a few marginal glosses on words, from lexical and other sources.

Colophon :

शके १७३४ अंगिराब्दौ भाद्रे कृष्णे सप्तम्या भानौ सायाह्ने पांडरंग गबाज्ञी भीमे चिखलगावकर[5] तस्य हस्तात्स्वार्थाय परार्थाय च लिखितं ॥

[3] The author of this verse, then, at all events was a Buddhist.

[4] Read °क्ष्या°.

[5] A Marathi scribe, using ळ for ल frequently.

264.

Add. 26,356. — Foll. 68 (originally 1—36, 36 *bis*, 37—67); 9—11 lines; original size about 11 in. by 4 in., but twice mended at edges; the writing, somewhat untidy Nagari, has been a good deal defaced, but preserves the date V.S. 1660 (A.D. 1603).

महानाटकम्

MAHĀNĀṬAKA, in MOHANADĀSA's recension, ascribed to HANUMĀN.

The play, containing in this recension the abnormal number of 14 acts, has been several times printed in India. On the recensions, see Aufrecht, Cat. Bodl., pp. 142-3. On the structure of the drama and its antiquity, see the *Théâtre indien* of S. Lévi, who promises (p. 280) a further work on this drama.

Beg.

श्रीरघुकुलतिलकाय रघुनंदनाय नमः ॥ श्रीसरस्वत्यै नमः ॥ कल्याणानां निधानं कलिमलमथनं जीवनं सज्जनानां पाथेयं ॥

Colophon:

इति श्रीहनुमद्विरचिते महा[ना]टके रामविजयो नाम चतुर्द्दशो ऽध्यायोंकः महानाटक समा[प्तं] संवत् १६६० भाद्रवदि १ शुक्रे फर पोथी उत्तारी ॥ लेखक श्री त्रिपाठी ब्रह्मदत . .

265.

Add. 26,357.—Foll. 89; 10—15 lines; 11½ in. by 5 in.; Nagari of 18th century, rather carelessly written, with some marks of *lacunae* near beginning. [WILLIAM ERSKINE.]

The same, with a commentary called DĪPIKĀ, by MOHANADĀSA MIŚRA of the MĀTHURA-KULA, son of HEMORASA[1] and KAMALĀ.

This commentary has been printed in India. As to works quoted, see Aufrecht, Cat. Bodl., p. 143.

Beg.

हृदयेशत्प्रेरणया समुद्यतो हं विमूढतरबुद्धिः ।

The first of the three final stanzas runs thus (fol. 90*a*):

माथुरकुलसंभूतिः शुद्धचतुर्वेदबोधविख्यातः ।
हेमोरसो[1] विजयते कमलापतिरीश्वरप्रेमा ॥ १ ॥

तत्पुत्रेण मयेयं मोहननाम्नार्थरत्नानाम् ।
मञ्जषा कपिपिहिताप्य[भि]धानबलेन[2] सं[वि]वृत्ता ॥ २ ॥

Colophon:

इति श्रीमिश्रमोहनदासविरचितायां श्रीहनुमन्नाटकदीपिकायां श्रीरामविजयो नाम चतुर्दशो ऽङ्कः ।

266.

Add. 7134.—Palm-leaf; foll. 1—126; 7½ in. by 1½ in.; Malayalam writing, not inked, of 18th to 19th century.

अनर्घराघवम्

ANARGHARĀGHAVA, by MURĀRI.

A drama in seven acts. Printed in *Kāvyamālā* [sep. series], no. 5 and elsewhere in India. Quoted in Haravijaya (9th century).[3]

Beg. (as in printed editions): निष्प्रत्यूह°

End.

इति निष्क्रान्ताः सर्वे[॥] नायकनन्दनो नाम सप्तमो ऽङ्कः । . । पायात् पयोधि दुहितुः कपोलामलचन्द्रमाः यत्र संक्रान्तबिंबेन हरिणा हरिणायितं [॥] शिवमस्तु अक्षरं यत् परिभ्रष्टम् मात्रां हीनन्तु यत् भवेत् क्षान्तुमर्हन्ति विद्वांसः कस्य नास्त्यप्यतिक्रमः ॥

The leaves are numbered by a system of akshara-notation, in which the decades are indicated as follows:—

10	20	30	40	50
൰ (*m*),	ഥ (*tha*),	ല (*la*),	പ്ത (*pta*),	ബ (*ba*),

60	70	80	90	100	110
ത്ര (*tra*),	ത്രു (*tru*),	ഛ,	ന്ന,	ണ,	ഞ്മ, &c.

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[1] Hemaurasa, ed. Bombay, 1864. I understand (as against Aufrecht) this to be the father's name, and Kamalā that of the mother. Mohanadāsa must be the personal name of the author; and the Cat. P. B. should be corrected accordingly.

[2] *dhānaṃ śalena*, MS.

[3] Ed. cit., p. 1, note 1.

See the note by the compiler of the present catalogue in J. R. As. Soc. for 1896, p. 789.

The MS. has no regular punctuation, and the title of the play seems not to be given.

267.

Or. 2147a. — Foll. 44; 11 lines; 10 in. by 4½ in.; written at Benares in V. Saṃvat 1872 (A.D. 1815), by a Jain scribe.[1]

प्रबोधचन्द्रोदयः

PRABODHAĆANDRODAYA of KṚISHṆA MIŚRA.

An allegorical drama in six acts, critically edited, with two commentaries, by H. Brockhaus in 1845, and frequently printed in India.

The Sanskrit equivalents of the Prakrit passages are given in the margin in a smaller writing. There are also numerous briefly worded glosses in the same writing on the Sanskrit text, and these appear to be founded on the commentary of Rāmadāsa.

Begins:

श्री जिनाय नमः।

मध्याह्नार्कमरीचिकास्विव &c.

Ends:

०पंकं तरन्तु। इति निष्क्रान्ताः सर्वे।

इति श्रीमत्कृष्णमिश्र विरचिते प्रबोधचंद्रोदये प्रबोधचंद्रोदयो नाम षष्ठो ऽंकः समाप्तः॥

संवत् १८७२ मिति वर्षे वैशाषकृष्ण ११ तिथौ लिखितो ऽयं ग्रंथः श्रीवाणारस्याम्॥

268.

Or. 5230. — Foll. 53 (2—55; 1 and 46 missing); 11 lines; 9½ in. by 4½ in.; indifferent Nagari, written at Jesalmer, V.S. 1766 (A.D. 1710). [H. JACOBI.]

Another copy.

Somewhat imperfect, see above.

संवत् १७६६[2] वर्षे मिता जेष्ट सुदि १२ दिने बुध वासरे लिखितं व्यासवीरजी श्रीजेसलमेरु मध्येराउल श्रीबुधसंघराज्ये प्रधानाधिप अर्जुनाभिधाने ज्ञातिमहेसरी॥

269.

Add. 26,358b. — Foll. 14—21 (1—3, 5—9); 11 lines; 9½ in. by 4 in.; regularly written Nagari of 16th(?) century. [WILLIAM ERSKINE.]

दूताङ्गदः

DŪTĀṄGADA, of SUBHAṬA (verse portions[3]).

A *ćhāyā-nāṭaka*,[4] a drama of an irregular species, on the sending of Angada by Rāma. Printed in the *Kāvyamālā*, no. 28. Brief analyses of the whole play are also given by H. H. Wilson (*Theatre*, ed. 2, ii. 390), and by Aufrecht, Cat. Bodl., p. 139.

Regarding the composition and production of the play, the Bombay editors were the first to notice (edition, p. 1, note) that it belongs to Gujarat. I have elsewhere (J. R. As. Soc. 1898, p. 229) shown grounds for the opinion that the production does not belong to the reign of Kumārapāla (A.D. 1143—74), but to the short and not universally acknowledged[5] reign of Tribhuvanapāla (circa A.D. 1242-3), and that it really *commemorated* Kumārapāla.

The dramatist Subhaṭa thus becomes a contemporary of Someśvara, the author of the Kīrtikaumudī, a circumstance which

[1] Cf. the *namaskāra*. The MS. was bought of a Jain (Bhagvandas Kevaldas) with Jain MSS. It shows, however, few if any of the characteristics of the Jain style of writing.

[2] Date repeated on the cover, with the year expressed *ṛitu-rasābdhi-bhū*.

[3] For another case of a copy of the verses only from a play, see Cat. Pr. Bks., *s.v.* Jagadīśvara (Hāsyārṇava).

[4] A term of obscure origin (S. Lévi, *Théâtre indien*, i. 241).

[5] Ind. Ant., vi. 190.

accords well enough with the language of the verse mentioning Subhaṭa (Kīrt., i. 24) quoted by the Bombay editors.

Begins:

पायात्स वः[1]

Ends:

सुनिर्मितं किं च न गद्यबंधं कृतं कियत्प्राक् तनसत्कवीन्द्रैः ।
प्रोक्तं प्रगृह्य प्रविरच्यते स्म रसाढ्यमेतत्सुभटेन नाट्यं ॥ ७२ ॥

इति दूतांगद नाम नाटकं समाप्तं ॥

A few verses from the lost leaf (4) follow.

270.

Add. 26,358 c.—Foll. 22–29 (1–8); 11 lines; 9½ in. by 4 in.; Nagari, dated 'Saṃvat' 17(0)3[2]? (17th century?).

[WILLIAM ERSKINE.]

हरिद्यूतम्

HARIDYŪTA.

A short drama, in three scenes, of unknown authorship.

The present copy, probably unique, was examined by S. Lévi for his *Théâtre indien*, and a *résumé* of the plot is given by him (vol. i., p. 242), the work being assigned to the class of *ćhāyā-nāṭakas* and regarded as an imitation of the Dūtāṅgada.[3]

Begins:

अथ हरिद्यूतं नाटकं व्याख्यास्यामः ।
अपि च विदुषां प्रीतिः कस्मै अर्थाय भवति ॥

यतः

तुष्टो धनी धनं दद्यात्कवये ऽल्पदिनस्थिरं ॥

A short *prastavanā* follows (foll. 1—2*a*, 4), consisting of the usual conversation (here, however, with no Prakrit) between the *sūtradhāra* and those in the *nepathya*, but giving no poet's name.

Ends:

कृष्णः करोतु कल्याणं केशिकंसनिषूदनः ।
श्रोतुः कर्तुश्च नितरां हरिद्यूतस्य सर्वदा ॥

इति हरिद्यूताख्यं नाटकं समाप्तं ॥ संवत् १७०३ वर्षे शूचि मासे सिते पक्षे अष्टम्यां तिथौ बुधे वारे लिषितं ॥

A scholiast's grammatical note follows.

271.

Add. 26,359 b.—Foll. 12—28 (originally 1—19, with 8 and 9 missing); 9 lines; 10½ in. by 4 in.; Nagari of Western India, written in V.[S.] 1479 [expired][4] (A.D. 1422).

[WILLIAM ERSKINE.]

सुभद्रापरिणयनम्

SUBHADRĀ-PARIṆAYANA or °HARAṆA, by RĀMA called VYĀSA ŚRĪ-RĀMADEVA.

A drama of the '*ćhāyā-nāṭaka*' class. A short account of the plot, taken from the present MS., is given in S. Lévi's 'Théâtre indien,' i., p. 242 (compare also pp. 240-1).

The author Rāmadeva, calling[5] himself Vyāsa Śrī-Rāma, wrote also later the similar drama Rāmābhyudaya (Add. 26,443*a*). The present piece was produced for king Haribrahma (also called Haribhrama and Harivarman[6]), son of Rāmadeva of Raipur, who was reigning in A.D. 1402 and 1415.[7] Com. J. R. A. S. 1898, p. 231.

[1] The Bombay editors call attention to Subhaṭa's borrowings from other authors, commencing even with the first half of the first verse.

[2] The dot for cipher is added in later ink, and the date 1703 does not appear to work out to any of the Vikrama eras, or Śaka, whether current or elapsed.

[3] The title, however, is written Haridyūta, not °dūta as M. Lévi gives it.

[4] The exact date works out as equivalent to Tuesday, 12th August, 1422.

[5] Using his full caste-designation, possibly to avoid confusion with Rāmadeva, the late king, mentioned below.

[6] With the names given in Ep. Ind., ii. 230, we get *six* names for this one king!

[7] Epigr. Ind., ii. 228; Ind. Ant., xix. 26 (§ 20).

For a 'ćhāyā' of the present play, see Weber, Cat. Berl., ii., no. 1567 (where no author's name is given, and the title is Subhadrāharaṇa).

Begins:

गंगासंगमशालिनामविरलासंगैकशोभावृतां
पंचानामपिमध्यमः समधिक श्रीमान् किरीटी लसन् ।
लावण्यामृतदीर्घिकामिव विधोर्बालां कलामुद्वहन्
विश्वाधीनवधूय धूर्जटिजटाजूटश्चिरं पातु वः ॥ १ ॥

Fol. 13(2)*b*; प्रविश्य नटी । एस म्हि आणवेदु अज्जो । किं कारणं समरणेणाणुगिहीदम्हि (cf. Sanskrit version *ap*. Weber, *l.c.*)

सूत्र[धारः] सादरं । आर्ये विदितमेव तावद्भवत्या ॥

अस्ति प्रत्यर्थिराजव्रजमुकुटमणी राजिनीराजिताह्रिः[1]
पारावारांतपारः प्रसृमरसुयशाः श्रीहरिव्रह्मभूपः ।
भ्रांत्वा भूमीमशेषां क्वचिदपि सदृशं स्वाश्रयं नाप्नुवाना
सार्द्धं नाना कलाभिः श्रयति भगवती भारती यद्भु-
[जांकं ॥ ५ ॥

एकेयं रसना मनस्यनुतरं नापि स्थिरं तत्कथं
वर्ण्यः श्रीहरिवर्मदेव नृपतिर्यस्य क्षमा मंडले ।
शश्वद्दानजलाभिषेचनबलादम्लानलक्ष्मीः कला
वध्वस्त्रिनिगमा वनीरुहवनी[2] शाखाशतैर्जृम्भते ॥ ६ ॥

एकाह्रिकः कलिकदर्थनयानयायं धर्मः
कथं कथमिव स्थितिमेति लोके ।
श्रीमान् हरिभ्रमनृपः स्वकरावलंबं
नित्यं मुदा यदि ददाति न दानवीरः ॥ ७ ॥

तेन च सकलसामन्तमौलिमालामिलनदुर्ललितपदारविंदेन श्रीमता स्वामिना सप्रसादमहमिदमादिष्टो ऽस्मि । यत् किल सरसकविना व्यासश्रीरामदेवेन विरचितमभिनवं सुभद्रापरिणयनं नाम छायानाटकं । तदिह महति वसन्तोत्सवे भवताभिनीयमानं निरूपयितुमिच्छामः ॥

In st. 11 (fol. 15*a*, l. 5) the king is again referred to as Haribhrama. *Ibid.*, l. 9, the *sūtradhāra* continues:

°इयं परिषदाराधनस्य सामग्री ॥ तथा हि ॥
महार्घ्याः सविशेषनैपुणपुषः सेयं विदग्धा सतां ।
चेतः संवननं जनेषु ललितं पार्थस्य[3] लीलायितं ।
सर्वांगीण[4]रसाभिरामिकगुणग्रामश्च रामः कविः ।
स्वामी चैष हरिभ्रमः श्रमजुषां दारिद्र्यमुद्राहरः ॥ १३ ॥

The prologue ends, and the play begins (fol. 15*b*, l. 7):

ततः प्रविशति विशकिशलयादिशिशिरोपचारहस्यः पुरुषः ॥

The second scene (foll. 16*b*, 17) is between Vasubhūti and his friend Pushkarāksha.

Act 1 is followed (fol. 18*b*) by an interlude (*vishkambhaka*) in which Arjuna is introduced, *madanāvasthānam nāṭayan.*

In the last scene (foll. 18*b*, 19) Subhadrā appears in wedding attire, and on a golden throne.

Ends (after verse numbered 56):

श्रीवासुदेवः । एवमस्तु । सर्वे सानंदं महोत्सवे । इति निष्क्रान्ताः सर्वे ॥ समाप्तो ऽंकः । समाप्ता चेयं सुभद्रापरिणयनं नाम छायानाटकं । कृतिर्व्यासश्रीरामदेवस्य ॥ छ ॥ संवत् १४७९ वर्षे भाद्रपद शुदि ११ भौमे ऽद्येह आशापल्यां[5] सुभद्रापरिणयन छायानाटकं महादेवो ऽलिखत् ॥

272.

Add. 26,443 a.—Foll. 5; 20–22 lines; closely written in small and neat Jain Nagari of 16th century. [WILLIAM ERSKINE.]

रामाभ्युदयः

RĀMĀBHYUDAYA, by RĀMA called VYĀSA-ŚRĪ-RĀMADEVA.

A drama, in two acts, of the kind called *ćhāyānāṭaka.*

On the author, who wrote in the 15th century A.D., see the foregoing description (no. 271).

An account of the plot, taken from the

1 Or °*hniḥ*, perhaps for °*āhnaḥ*.

2 A marginal note explains this: *vedā eva avanīruhāḥ vṛikshā teshāṃ vanī.*

3 *Arjunasya*, margin.

4 *sarvaprakārai* (*sic*), margin; but?

5 This place I have not identified. Arpalli and Alapali occur (like Raipur itself) in the Central Provinces. On the other hand, 'Asāwal' (v. reff. in index to Sir H. M. Elliot's 'India') is the old name of Ahmadabad; and आसपुर and आसरवा are villages within a couple of miles east of the same town.

present MS., is given by S. Lévi, *Théâtre indien*, p. 242; and extracts from another MS. of the play are given by P. Peterson, Cat. Ulwar, [Extracts] p. ९३ (cf. p. 42).

The play was produced by the orders of a sovereign (Maharāṇa) named Merudeva, who, like the patron of our author's other drama, was a son of Rāmadeva. He may be accordingly assumed to be a king of Raipur, and, as Haribrahma succeeded Rāmadeva, to have succeeded his brother. The date of the play thus falls in the middle of the 15th century A.D. Compare my note in J.R.A.S. 1898, p. 231.

Begins:

विश्वोल्लासनिशाविसारितिमिरं दूरं निरस्याद्
आरादेव हुताशनाधिगतया कांत्या स्फुरंत्यायुतः । °

Sūtradhāra (l. 5):

तदत्र देव श्रीत्रिपुरुषायतनमनुकौमुदीमहोत्सवमिलितं यात्रिकजनमभिनवरूपकाभिनयेन विनोदयितुमिच्छामि ॥ °

अस्ति ध्वस्तसमस्तवैरिविपिन-प्रोद्यत्प्रतापानल-
ज्वालालीविमलीकृतत्रिभुवनः श्रीरामदेवात्मजः ।
मेरुः स्मेरयशः प्रसूनपटलप्रोल्लासिनोर्वीतले[1]
आयुष्मानवनीवनीपकमनःसंकल्पद्रुमः ॥ ३ ॥

अपिच ।

रणक्षोणीरंगप्रसृमरविपक्षक्षितिभुजां[2]
भुजा दंडोदंचत्तरसमर कंडूभरहरः ।
शरद्राकाकारमणकिरणालीशुचिलसद्यशःश्रीः
श्रीमेरुः कथमिव हि वर्ण्यः कविजनैः ॥ ४ ॥

तेन च प्रबलरिपुकुलजलधिसंशोषणागस्त्येन त्रिविधवीरचूडामणिना महाराणक[3]श्रीमेरुदेवन समादिष्टो ऽस्मि । यथा स्म[4]रस कविना व्यासश्रीरामदेवेन विरचितमभिनवं रामाभ्युदयं नाम छायानाटकमभिनीयमानं निरूपयितुमिच्छामः ॥ °

Act. 1 (53 numbered stanzas) ends fol. 3*b*.

Ends:

°कोऽपि वाचां विलासः ॥ ३१ ॥

इति परक्रम्य निःक्रांता सर्वे द्वितीयो ऽंकः । कृतिरियं व्यास श्रीरामदेवस्य समाप्तं चेदं रामाभ्युदयं नाम छायानाटकं ॥

[1] °*lāsitorvītalaḥ*, Ulwar MS.

[2] *bhujo*, Ulwar MS.

[3] °*rājasrī*, Ulwar MS.

[4] Read *sarasa* with Ulwar MS.

273.

Add. 26,358a. — Foll. 13 (4—16); 9 or 10 lines; originally about $9\frac{1}{2}$ in. by 4 in., but broken at edges; Nagari of Western India, dated V.S. 1483 (A.D. 1426).

[WILLIAM ERSKINE.]

भीमविक्रमः

BHĪMAVIKRAMA, by VYĀSA[5] MOKSHĀDITYA.

This is a unique, though imperfect, copy of a short heroic drama of the kind called *Vyāyoga*. See S. Lévi, *Le Théâtre indien*, i., p. 251 (et al.), where it is observed that "le vyâyoga n'est qu'un fragment d'epopée découpé en scènes et embelli selon les procédés ordinaires de la poétique." The piece serving as 'epopée' here[6] is the Mahānāṭaka (nos. 264-5), as well as the Mahābhārata.

It will be seen from the extract below that the piece was composed in V.S. 1385 (A.D. 1328).

The *dramatis personae* are Kṛishṇa, Arjuna, Bhīma, Jarāsandha, and his son Sahadeva, and the main action is the conquest by Bhīma. See Mahābhārata, Sabhā-parvan, adhyāya 22.

End.

°मम शर्म यातु । प्रसादात्तव । इति निष्क्रान्ताः सर्वे । प्रथमो ऽंकः[7] समाप्तो भीमविक्रमनामा व्यायोगः कृतिरियं व्यास[5] श्रीमोक्षादित्यस्य । शराष्टराम शीतांशौ विक्रमादित्यवत्सरे । व्यासेन मोक्षादित्येन व्यायोगो ऽयं विनिर्मितः ॥

Colophon:

संवत् १४८३ वर्षे साके १३४९ प्रवर्त्तमाने भाद्र वा शुद्ध १० दशम्यां तिथौ सोमदिने मूलनक्षत्रे धनस्थे चंद्रे अद्येह वल[8]साद्यां महाराजाधि श्री जाईदेवविजयराज्ये आमात्यराज श्री वारडज्जेसा

[5] Cf. no. 271, note [5].

[6] See the colophon.

[7] Apparently an error, vyāyogas being only one-act pieces.

[8] Bulsar (Valsad), now in Surat district.

पंचकुल प्रतिपत्तौ ॥ कायस्य न्यातीय महं[1] बुला सुत महं[1] कान्हैया त्म[ा]ध्ययनार्थं पुस्तिका भीमविक्रम महानाटकस्य व्यायोगो लिखितः ॥ • ॥ ग्र० ३०० ॥

274.

Add. 26,360.—Foll. 39 (1, 1—38); 9 lines; 9 in. by 5½ in.; bold Nagari writing, dated [V.]S. 1732. [William Erskine.]

रुक्मिणीहरणम्

Rukmiṇīharaṇa-nāṭaka, by Śesha-ćintāmani, son of Śesha-nṛisiṃha.

A drama in four acts, in Sanskrit and Prakrit, but chiefly in Sanskrit verses (149 stanzas in all).

The author wrote also several works on *alaṃkāra*. A MS. of one of these, a commentary on Bhānudatta's Rasamañjarī, was written in [Vikrama(?)] Saṃvat 1609 (Rāj. Mitra, 'Notices,' no. 3115); the colophons of this and of another MS. (Cat. I.O., p. 357) of this work state that the author lived at Bradhnapura.[2]

Text (*nāndī*) begins:

कल्याणानि ददातु वः स भगवान् वैकुण्ठकण्ठो०

The *sūtradhāra* on his entry says:

आदिष्टो ऽस्मि . . . . . भगवतः सामराजस्य यात्रायां मिलितैः सभासद्भिः ।

And further on (fol. 2*a*, l. 9):

अस्ति शेषवंशोत्तंस पंडितवर्य श्री शेषनृसिंहसूनोश्चिंतामणेः कृतिः रुक्मिणीहरणं नाम नाटकं ॥

The actor enquires as to the Śesha-family, and a number of particulars as to its (mythical) origin follow.

Act 1 commences (fol. 6*a*) with a dialogue, in prose and verse, between Rukmī (brother of the heroine) and his father, king Bhīshmaka. It ends (fol. 9*a*) with the departure of the king, '*mādhyāhnakarmānushṭhāya*,' and bears the subscription:

इति श्री नृसिंह शेषवंशोत्तंस पंडित वर्य्य शेषनृसिंह सूरिसुत श्री शेषचिन्तामणि विरचिते रुक्मिणीहरण-नाटके भीष्म(*sic*)-रुक्मिणीसंवादो नाम प्रथमो ऽङ्कः ॥ १ ॥

Act 2 is preceded by an introductory scene (*vishkambhaka*), foll. 10*a*—12*a*, representing Rukmī awaking from sleep and consulting Garga and other astrologers. A scene between Rukmī and Rukmiṇī follows, chiefly in verse, and comprising (stanzas 43—56) a lengthy description of Dvārakā, Kṛishṇa's residence. Later, Kṛishṇa himself enters.

Act 3 commences (fol. 28*b*), after the abduction, with a *vishkambhaka*, in which the personages are Rukmiṇī '*haraṇajātasambhramā*,' and the princes with drawn weapons.

A combat follows, in which Rukmī is disfigured by wounds, hence the title of the act (fol. 35*a*), *Rukmī-vairūpya-ka[ra]ṇa*.

The fourth, and last, act contains the account of the marriage of Rukmiṇī.

Subscription (as for Act 1):

इति . . पाणिग्रहणं नाम चतुर्थो ऽङ्कः ॥

Colophon:

संवत् १७३२ वर्षे श्रावणमासे कृष्णपक्षे अश्वपर्वणी अमावास्यावारे सामे भ॰ । हरजीकेन[3] लिषितं ।

275.

Add. 26,359 c.—Foll. 29—36 (1—18); 11 or 12 lines; 9 in. by 4 in. [William Erskine.]

रत्नावल्याश्छाया

Ratnāvalī, of Śrī-Harsha (portions).

A 'ćhāyā' or translation into Sanskrit, by Mudgaladeva, son of Gopīnātha, of the Prakrit passages of the Ratnāvalī.

[1] For *mahattara* or the like, common in inscrr., *e.g.* Ind. Ant., vi. 198, l. 19.

[2] 'Bradhnapura (Suryapura)' Peterson, Cat. Ulwar, p. 45.

[3] A note on the cover states that this scribe (there called Harijī) wrote only the last 15 leaves.

On the drama, which has been frequently edited and translated, see S. Lévi, *Théâtre indien*, i., pp. 185 sqq.

Of the present translator from Prakrit, a 'Kavi,' nothing further is known.

Title and preface:

अथ रत्नावल्याः प्राकृतस्य संस्कृतानि लिख्यंते ।

Then in a somewhat later hand (partly obliterated, but see colophon below):

कवि मुद्गलदेवेन गोपीनाथाङ्गजन्मना ।
क्रियते प्राकृताद्वारा(°तोद्धारो ?) रत्नावल्यां मनीषिणा ॥

Text begins:

नटी । आयपुत्र इयमस्मि°

Ends:

विदूष° । सदृशमेतद्धस्ते भूता इदानीं प्रियवयस्य पृथ्वी[1] ॥ इति रत्नावल्याः प्रा° चतुर्थो ऽंकः ॥ ग्रन्थाग्रं ३७४[2] ॥

श्रीमन्मुद्गलदेवेन गोपीनाथांगजन्मना ।
रत्नावल्याः नाटिकायाः प्राकृतसंस्कृतं कृतं ॥

276.

Add. 26,358 d.—Foll. 30–38; 12 or 13 lines; 9½ in. by 4½ in.; Jain writing of 17th century, obliterated in places.

[WILLIAM ERSKINE.]

वेणीसंहारस्य छाया

VEṆĪSAMHĀRA-NĀṬAKA, by BHAṬṬA NĀRĀYAṆA (similar portions).

A Sanskrit rendering of the Prakrit passages by Vidvan(?)-Mukuṭa-Māṇikya, son of Bhaṭṭa Rāmeśa.

On the play itself (critically edited by J. Grill, 1871) see S. Lévi, *Th. ind.*, i., p. 224 and ii., p. 44.

Begins:

यत्प्राकृतमतिगहनं वेणीसंहारनाटकस्यिति तत् ।
विवियते [ऽ]मरवाख्या वाख्याःपदपंकजं नत्वा ॥ १ ॥

समाश्वसितु भर्तृपत्नी (= समस्ससदु भट्टिणी ed. Grill, p. 9, l. 19).

Ends:

विद्वन्[3]मुकटमाणिक्य भट्ट रामेश सूनुना ।
विवृतं प्राकृतं वेणी संहारस्यं यथामति ॥

इति वेणीसंहार प्राकृतस्य पर्याये(*sic*) विर[चित][4] समाप्तं ॥

C.—ORNATE PROSE, &c.

(including tales, *ćampū* and *prabandha*).

277.

Add. 15,414. — Foll. 274; 11 lines; 8½ in. by 5½ in.; Nagari hand of 17th to 18th century.[5]

पञ्चतन्त्रम्

PAÑĆA-TANTRA ('editio ornatior') or BṚIHAT-PAÑĆA-TANTRA, in the recension of PŪRṆA-BHADRA.

A portion of this recension was edited by Kosegarten (Greifswald, 1859), as a continuation of his edition (cited below) of the ordinary text, called by him 'textus simplicior.'

The orthography of the MS. is at times defective, but its readings seem to be far more intelligible than those of the Berlin MS. used by Benfey (Pantschatantra, ii., Anmerkungen *passim*).

Begins:

नत्वा प्राज्ञों बृहत्पंचतंत्रमुद्धियते मया ।
संक्षिप्तरुचि सत्वापि चात्मनो[*sic*]बुद्धिहेतवे ॥ १ ॥

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1 See ed. Bombay, 1882, p. 80, l. 7.

2 A sec. manu; on the next page the number is given as 467.

3 The MS. appears to read विद्वन् or विद्वन्.

4 A sec. manu.

5 'Purchased of Thomas Rodd, 1845. Sussex Sale, Lot 180.'

After three stanzas more of *namaskāras*, the stanza सकलार्थशास्त्र°, with which Kosegarten's text commences, occurs as st. 5.

Book I.

After Tale 1 (begins fol. 3*b*) occurs (without serial numbering, so that we may call the tale 1*a*) the Story of the Ass, Dog, and Thief, which follows in the corresponding place in the Hitopadeśa.

Compare Peterson's Hitopadeśa, Introd., pp. 20—22, where a parallel from the Bṛihatkathā is given.

The language of the tale corresponds closely with the Hitopadeśa text.

The next stories (2—9) follow the 'textus ornatior,' as far as printed by Kosegarten.[1]

Tale 10 (=Tale 9 of the *textus simplicior*). The text corresponds with India Office MS. 2643 (Kosegarten's MS. 'A'), which has been compared for the present description. It begins at fol. 69*b*, l. 3 in our MS. (= 38*a*, l. 2 in A). Compare Benfey's Einleitung, p. 222.

Tale 11 (foll. 71*b*—73*a*) = Tale 10 (text. simpl.).

Tale 12 (foll. 75*b* fin.—77*b*). See Benfey, i., § 76, and ii., p. 133.

Tale 13 (foll. 79*a* fin.—84*a*), corresponding to Benfey's 11th Tale, commences in the present MS. and in 'A' with the following introductory particulars, not noticed by Benfey, and apparently peculiar to the present recension:

अस्ति कस्मिंश्चिन्नगरे वणिक् सागरदत्तो नाम। स उष्ट्रशतं बहुमूलकस्य चेलकस्य भारसहस्रं भृत्वा कस्यांचिद्दिशि प्रस्थितः। अथ तस्य विकटनामा उष्ट्रो ऽतिभारेण पीडितो विश्रस्तसर्वाङ्गो निश्चेष्टः पतितः। ततो वणिक् चेलकभारमन्येषु उष्ट्रेषु विभज्य क्षिप्त्वा। अरण्यभूमिरियं विषमा ऽस्मिन् स्थाने न शक्यते स्थातुमिति विकट विहाय प्रस्थितः [।] तस्मिन् सार्थवहे गते विकटः शनै २ रुत्थाय †संचरन् शष्पाणि भक्षयितुमारब्धः एवमसौ कतिपयैरहोभिः बलवान् संवृत्तः†[2]। तस्मिंश्च वने मदोत्कटो नाम सिंहः प्रतिवसति स्म ॥

Here follows the prose and verse[3] of the *textus simplicior* (Koseg., 68. 11 sqq.).

Tale 14 (foll. 84*a*—86*a*) corresponds with Benfey, Nachtrag no. 4, vol. ii., p. 135.

As noted by Benfey, from the Berlin MS., the tale commences with the words (आख्याते चाख्यानके°) of the corresponding passage in the *textus simplicior* (Koseg., 72. 16).

In the passage noticed by Benfey in his note 557 (p. 435) our text reads चातुर्जातक . . लड्डूक . . खाद्य (fol. 85*a*, l. 6). Similarly the form उपजीवितत‌या read by our MS. (fol. 85*b*, l. 2), solves Benfey's difficulty in his note 559.

The intervening matter between this tale and the next is briefer than in the so-called 'simpler' text, as we have only five stanzas (numbered 320—324) against Kosegarten's twelve (३३८—३४९).

The fable of the Sandpipers (no. 14A[4] = Benfey 12) commences at fol. 87*a*.

Tale 15 (foll. 89*a*—90*a*), the well-known Kaććhapa-jātaka (= Fausböll, 215), corresponds to Benfey's 13.

Tale 16 (foll. 90*a*—91*a*) corresponds to Benfey, Nachtrag iv.*b* (vol. ii., p. 137). Our MS. reads in the passage cited in his note 567: अवश्यमेते श्वः अपरश्वो वा गन्तारस्त°

Tale 17 (foll. 92*b*—94*b*) = Bfy. 15.

Tale 18 (foll. 95*a*—96*a*) = Bfy., Nachtr. v. (ii. 139).

Tale 19 (foll. 96, 97) = Bfy., Nachtr. vi.

Tale 20 (=14*a*,[4] conclusion of the Sandpiper story) ends fol. 98*b*.

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[1] His last śloka (258) occurs on fol. 65(६३)*a* of our MS.

[2] . . [2] The text of this passage is given from A. Our MS. has: *śanair utthāya varaśishyam bhakshayatum ārabdhaḥ . evam . . saṃvṛittaḥ* ॥ *tasmin śravane* (sic) *kadāćit tair itas tataḥ paribhramamāṇaiḥ sārthaddrashṭuḥ* (?) Kathanako *nāma ushṭro dṛishṭaḥ. Atha siṃhāha* (sic). *Aho apūrvam* . . (= Koseg., 68, 13). From the sudden change in the camel's name and the generally chaotic state of the text, it would seem that a *lacuna* in the archetype of our MS. had been clumsily filled in from the 'textus simplicior.'

[3] Kosegarten's verse 323 is, however, omitted.

[4] This tale is numbered as 20 in the MS. As the tale-numbering is at the end of each tale in the MS., a tale like the present, which includes others, comes out of order.

Tale 21 (foll. 99*b*—102*a*) = Bfy. 16.

In the following passage the verse partially restored by Benfey (i. 252) occurs, in the subjoined form (fol. 104*a*, l. 8):

मदादिक्षालनं शास्त्रं मंदानां कुरुते मदं ।
चक्षुः प्रबोधनं तेज[1] उलूकानामिवांधकृत् ॥

Tales 22—24 (foll. 105*b*, 109*b*, 110*b*) = Bfy., Nachtr. vii.—ix.[2]

Tale 25 (fol. 111) = Bfy. 17. Our MS. agrees with the Berlin MS. (see Bfy., i. 270) in making the object mistaken for fire to be a glow-worm or fire-fly (खद्योत), not berries.

Tale 27[3] (enclosing 26 [Bfy. 20]), foll. 112*a*—115*b* = Bfy. 19.[4]

Tale 28 (foll. 116*a fin.*—118*a*) = Bfy. 21.

For Tales 29—31 (foll. 118*b fin.*—124*b*) see Bfy., Nachtr. x.—xii.

The text of Tale 31 has been printed by Weber, Indische Studien, iii. 370. Compare also the 'Tantrākhyāna,' Tale 2, and other parallels given by me in J. R. A. S., New Series, vol. xx., pp. 470, 474, 486 (text).

The conclusion of the main tale of Book I., giving the conversation of the two jackals, &c., is described in this MS. as forming 'tale 32.' This conclusion is in the present recension, as Benfey (i. § 107) remarks of the Berlin MS., 'viel ausführlicher' than that of the shorter text. It occupies foll. 125—127 of our MS.

Book II.

Introductory tale. The name of the town forming the scene of the main tale is given as Premadārūpya (fol. 128*a*, l. 4).

In this book the separate tales are unfortunately not numbered by the scribe.

At fol. 129*b* occurs the short tale of the Bird with two beaks, also inserted in a short form in this place by the Berlin MS. (Benfey, i., §§ 116, 215).

In Tale 1 (begins fol. 137*b*, l. 1 = Kos., p. 116. 15) the text agrees fairly closely with the printed editions.

Tale 2 begins fol. 139*a*.

Tale 3, fol. 139*b fin.* (= Koseg., 120. 8).

Some at least of the verses mentioned by Benfey (i., § 123) as common to the Hitopadeśa and the *textus ornatior*, occur on foll. 157, 158, &c.; the verse येन शुक्लीकृता हंसाः°, to which he specially calls attention, being found at fol. 157*b*. 5.

The two fables peculiar to the same text (Benfey, ii., 207—212) occur at foll. 159*b*. 9—161*a*. 6 and 162*b*. 8—164*a*. 8 respectively.

Before the beginning of the second extra tale, and immediately preceding the verse सुभाषितरस° (v. 175 Koseg.), occurs the stanza काव्य°, here commencing काव्यगीतविनोदेन, but otherwise agreeing with Hitopadeśa, Prol. 32 (p. 5 ed. Peterson).

Book II. ends (fol. 167*b*) with the verse तिरश्चामपि°, which occurs at Hitop., i. 87 (=62 Peterson).

Book III.

In this book the reading of the commencement of Tale 1 (see Bfy., i. 345, note) is (fol. 167*b*):

अस्ति दाक्षिणात्यजनपदे महिलारोप्यं नाम°

In this book the differences between the 'ornate' and 'simpler' recensions are less, as may be seen from Benfey's notices, and from the fact that the printed text has the same number of tales as the Berlin and India Office (Wilson's) MSS. (Bfy., i. § 138 *fin.*).

Our MS. agrees, however, with the Hamburg MS. (not, as usual, with the Berlin and with Wilson's MS.) in omitting the tale of the Serpent and the Ants, numbered 4 by Benfey and Kosegarten, and regarded by the former (i., § 147) as a late interpolation.

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[1] This word is curiously enough omitted by Benfey (*l.c.*), and no conjecture is made for the restoration of the missing metric foot.

[2] The passage प्रश्नव्याकरण° noted by Benfey, ii. 440, n. 600, occurs at fol. 106*a*, l. 4. His correction नवांश is verified by our MS.; but there is no need to alter व्याकरण. Compare the title of the 10th Śvetāmbara-Jain *aṅga* and the Buddhist-Sanskrit usage of व्याक° (='explanation'), both appropriate to a श्रवणक, as our MS. (cf. Bfy., note 636) calls this monk, apparently a Digambar.

[3] Wrongly numbered सप्तदशमो in the MS.

[4] For the tale numbered 18 in Bfy., see bk. 4, tale 11, below.

In the case of some of the other fables regarded by Benfey (i., §§ 151 foll.) as later additions, our MS. does not appear to agree exactly with any known MS., as it preserves (foll. 186*b*. 2, 187*a fin.*) the next two tales (Bfy., nos. 5, 6), but not the two following these (Bfy., nos. 7, 8), and goes on, after several interposed verses (fol. 188*a*), to Benfey's Tale 9, which is narrated to Arimardana by Krūrāksha, the second minister (not by Vakranāsa, the fourth).

Benfey's Tale 10, likewise regarded by him as a later addition, occurs in our MS. (foll. 191*a med.*—192*a*).

The conversation between the king and ministers is continued, and illustrated by several verses[1] (foll. 192*b*, 193) apparently not found in the other MSS.

At foll. 193*a*—196*a* (verses 142—188 = 140—190 Koseg.) occurs the tale numbered as 7 in the printed texts, and noted by Benfey as borrowed from the Mahābhārata.

Benfey's Tales 11 and 12 are wanting in our MS. See below, in the account of Book IV.

Tale 13 of the printed editions occurs on fol. 198, and is succeeded (fol. 199*a*) by Tale 14, as in the printed text.[2]

In the passage (of the 'Rahmenerzählung') intervening between Tales 14 and 15 our MS. (foll. 200—202), so far from being 'ornatior,' is rather more succinct, as it contains 17 verses only (200—216) against 19 (229—247) of the Kosegarten text.

Our MS. contains (fol. 200*a fin.*), like the printed text (fol. 194. 17), the passage relating to the attack on the owls by daylight (Bfy., i., § 161).

Tale 16 (of the printed editions), as it is enclosed in Tale 15, is here numbered Tale 10 (fol. 205*a fin.*), the original story (15) receiving the number 11 (fol. 205*b*).

Our text follows Kosegarten's to the end of v. 224 (=258 Koseg.), but after this only 4 more verses occur to the end of the book, as compared with 14 in Kosegarten's so-called 'textus simplicior.'

Immediately after the colophon of Bk. III. (foll. 207*a-b*) occurs the following verse:

हिंसाशून्यमयत्नलभ्यमशनं वायु ।
कृतो वेधसा व्यालानां पशवस् तृणांकुरभुजः सृष्टा
संसारार्णवलङ्घनक्षमधियां वृत्तिः । [स्थलीशायिनः ।
कृता सा नृणां यामन्वेषतां प्रयान्ति सततं सर्वे समाप्तिं
[गुणाः ॥ २२६ ॥

Book IV.[3]

Tales 1—5 follow the printed text, but the figure 4 is erroneously repeated in the tale-numbering (fol. 225*a*).

Tale 7 (enclosed in 6) is wrongly numbered 6 (fol. 227*a*).

In the place of Tale 8 of the printed editions we find (foll. 227—229) another tale (likewise on the subject of conjugal infidelity), which in those editions occurs as Book III., Tale 11. Compare the Hamburg MSS. (Bfy., i., p. 428, § 4).

In the next tale, or tale enclosing a tale (numbered 8-9 in our MS., foll. 230—233), the recension of the Hamburg MSS. is again followed. See Bfy., i., p. 428, § 4; ii., 281—84.

In the verse यद्यस्य विहित° (see Bfy., ii., note 1228) our MS. has तस्मात्कार्यो न व्यत्ययः. In the next verse, Bfy.'s correction (note 1229) is confirmed by our MS. In the following verse, however, it reads तत्कस्मान्मां कृताचारं.

In the passage discussed in Bfy.'s note 1239 our MS. reads त्वेन धौतिका पतितो. The confusion between द and ध would seem to show that the

[1] The numbering of verses is here suddenly commenced, perhaps from a new MS. obtained by the scribe; the first verse so numbered is no. 136 (fol. 192*b*), the last in the 3rd book being no. 228.

[2] At the end of this tale (fol. 199) the scribe suddenly resumes the tale-numbering. The tale is numbered 9. It is really the 10th tale, but possibly the tale from the Mbh. has been forgotten, owing to its being transposed in order.

[3] From the beginning of bk. 4 (fol. 208) to the end of the MS. the scribe has written हितो° दे° as if an abbreviated title, on each leaf, doubtless alluding to the connection of the work with the Hitopadeśa.

Hamburg MSS. must have been copied from an original in some South Indian character.

Tale 10 (foll. 235, 236) = Koseg., no. 8.[1]

Tale 11 (foll. 237*b*, 238*a*) = Koseg., i. 18. Cf. Bfy., i., p. 428.

Tales 12—14 (erroneously numbered 11—13) correspond to the last three tales of the printed text of Bk. IV.

Book V.

In this book, Tales 1—4 (foll. 244—255*a*) correspond with those in the printed text.

Kosegarten's Tale 5 (see Bfy., i., § 205) is omitted, and our Tales 5—12 accordingly correspond to the tales printed as nos. 6—13.

It should however again be noted, as we found in Book IV., that the present text, though closely related to the recension called 'ornatior' by Kosegarten, and though describing itself as Bṛihat-pañćatantra, is far less extensive than the 'simpler' recension in the matter of inserted verses.

The last numbered verses in the present book that correspond to Kosegarten's are vv. 46, 47, corresponding to Koseg.'s 81, 82, and v. 49 corresponding to Koseg.'s 84; so that, even allowing for the smaller number of tales, our recension has little more than half the number of verses contained in the so-called 'simpler' text.

The concluding passage of prose corresponds to Koseg., pp. 263. 14 and 265. 24.

At the end of the text (fol. 273*a*) occur the following verses relating to the redaction of the recension[2] and its extent:

कथान्वितं सत्कविसूक्तयुक्तं श्री विष्णुशर्मा नृपनीतिशास्त्रं ।
चकार येनेह परोपकारस्वर्गाय जीयेत बुधा वदन्ति ॥ १ ॥

श्री सोममंत्रिवचनेन विशीर्णवर्णमालोक्य शास्त्रमखिलं
[खलु पंचतन्त्रं ।
श्री पूर्णभद्र-गुरुणा गुरुणादरेण संशोधितं नृपनीति-
[विवेचनाय ॥ २ ॥
प्रत्यक्षरं प्रतिपदं [प्रतिवाक्यं] प्रतिकथं प्रतिश्लोकं ।
श्री पूर्णभद्रसूरि र्विशोधयामास शास्त्रमिदं ॥ ३ ॥
यद्यत्किंचित्क्वचिदपि मया नेह सम्यक् प्रयुक्तं
तत् क्षंतव्यं निपुणधिषणैः क्षान्तिमन्तो हि सन्तः ।
श्री श्री चन्द्रप्रभुपरिवृतः[3] पातु मां पातकेभ्यो
यस्याद्यापि भ्रमति भुवने कीर्त्तिगंगावाहः[4] ॥ ४ ॥
स्मार्त्तं वचः क्वचन यत्समयोपयोगि[5]
प्रोक्तं समस्तविदुषां तददूषणीयं[6] ।
सोमस्य मन्मथविलास[7] विशेषकस्य
किं नाम लांछनमृगः कुरुते न लक्ष्मीं ॥ ५ ॥
प्रत्यन्तरं न पुनरस्त्यमुना क्रमेण
कुत्रापि किंचन जगत्यपि निश्चयो मे ।
किं त्वाद्यसत्कविपदाकृतबीजमुष्टिः
सिक्ता मया मतिजलेन जगाम वृद्धिं ॥ ६ ॥
चत्वारि हि सहस्राणि तत्परं षट्शतानि च ।
ग्रन्थस्यास्य मया मानं गणितं श्लोकसंख्यया ॥ ७ ॥
शर बाण तरणि वर्षे रविकर वदि फाल्गुने तृतीयायां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधैः ॥ ८ ॥

This chronogram must be read 1255. It is referred by Prof. Bhāṇḍārkar to the Vikrama era.

The reading of the India Office MS. is, however, in this verse very different:

चंद्र मुनि बाण चंद्रे वर्षे कार्त्तिकसितद्वितीयायां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो ऽधिष्ठितो विबुधैः ॥ ८ ॥

Beside the difference in the day and month this chronogram gives 1571,[8] which, as Aufrecht ('Cat. Catt.' *s.v.* पूर्णभद्र) notes, gives A.D. 1514 for the redaction of the work, if we may reckon by the Vikrama era.

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[1] *i.e.* iv. 8. The tale iii. 8, which the Hamburg MS. inserts just before iv. 8, does not appear in our MS.

[2] Recently printed by Prof. Bhandarkar, Report for 1887-91, p. lix. They occur also in the India Office MS. no. 2643, Kosegarten's 'A.' It is therefore most curious that Kosegarten (or Tullberg) ignored them. Compare Peterson's remarks on Schlegel and Nārāyaṇa in his Hitopadeśa, pref., p. iv.

[3] Read °*vṛidhaḥ*.

[4] °*pravāhaḥ*, MS. A; our reading is unmetrical.

[5] °*bhogi*, A.

[6] So Bhāṇḍ. and A; *taddūsh*°, our MS.

[7] *Rohinivilāsa*°, MS. A.

[8] The MS. itself was copied not long after this time, as we read immediately after the above verse: iti pañćākhyāna samāptam ॥ Śivasundareṇa likhitam । Saṃvat 1574 varshe āso (*sic*) badi 2 sukre.

278.

Or. 4. — Foll. 120 (१—११८; ८४ and १०८ being erroneously repeated); 8 lines; 9 in. by 3 in.; foll. 3—120 written in N.S. 908 [current] (A.D. 1787), by Pandit Amṛitānanda[1] in the characteristic Nepalese hand of the time; foll. 1, 2 recent supply.[2]

[Presented by Dr. Wm. Wright.]

हितोपदेशः

Hitopadeśa, with Newari version.

A well-known book of fables in prose and verse. As to the age or identity of the compiler, who bore the very common name of Nārāyaṇa, nothing seems to be known, but that he wrote under the patronage of one Dhavalaćandra.

The most recent critical edition is that of P. Peterson (Bombay, 1887), who based his text chiefly on the oldest known MS.,[3] written in N.S. 493 (A.D. 1372), in the reign of Jayārjunadeva of Nepal. With the readings of that excellent MS., the present copy and also Or. 5, agree.

The Newari version appears to resemble that of Or. 2 (no. 245) as regards the frequent use of *tatsamas*.

Colophon:

स्वस्ति नैपालिकवर्षे रसशून्यांक संमिते ।
पौषे मासे शुक्लपक्षे द्वादश्यां रोहिणीयुते ॥
शुभयोगे बुधे[4] वार युकरण मुहूर्त्तिके ।
मकरराशिगते[5] सूर्ये शशांके वृषराशिगे ॥
तस्मिन्दिने ललितपूर्महाबुद्धनिवासिकः ।
अमृतानन्दनामासौ संपूर्णमलिखच्चिदं ॥
नेपाल भाषया सम्यक् प्रकाश्यलाभि शक्यतः ।
कुवेरसिंहाख्य तुला ⏑⏑ हृतुष्ट्ये मुदा ॥

Benedictions, &c., of Kuverasimha follow.

[1] Hodgson's pandit; see his Essays, *passim*. He was also the continuator of the Buddhaćarita and author of several original works (genealogy in J.R.A.S. for 1893, p. 620, note by C. Bendall).

[2] These contain śl. 1 of the Sanskrit and then a Newari version only of śl. 2—8.

[3] Lent to him, not as his preface implies, by "the authorities of the British Museum" (who do not lend MSS.), but by its owner, the compiler of the present work.

[4] The 12th of Pausha Śudi of N.S. 908 *current* (A.D. 1787) fell on a Wednesday.

[5] ? read °*rāśige* as below, for the metre.

279.

Or. 5. — Foll. 112 (१—२९ । [6]२९—७० । १—४४); 8—10 lines; 13½ in. by 6 in.; apparently a copy made for Dr. D. Wright about 1866.

[Presented by Dr. Wm. Wright.]

The same (I.—IV. only), with Nepalese (Parbatiya) version.

On the Sanskrit text, see the foregoing description.

280.

Add. 21,477 a, b. — Foll. 48; 19th century.

वेतालपञ्चविंशतिः

Two MSS. of the Vetāla-Paṅćaviṃśati, in Śivadāsa's recension.

Copies of these two MSS. were used by H. Uhle for his edition of the text (*Abhandlungen für die Kunde des Morgenlandes herausg. von der D. M. G.*, Bd. viii., no. 1), and are described (as D and E respectively) at p. xxv. of his introduction.

a. Foll. 39; 20—22 lines; 8 in. by 6 in.

The confusion between the syllables रु (*ru*) and ऋ (*ri*) noted by Uhle (*l.c.*), taken in connection with the shape and European manufacture of the paper, suggests that this

[6] No lacuna; erroneous numbering.

may be a Nagari transcript made for a European student from a MS. in one of the South[1] Indian alphabets.

Begins:

नारायणं नमस्कृत्य नरं चैव नरोत्तमं ।

(cf. Uhle, *op. cit.*, Anmerkungen, p. 93).

Colophon:

इति वेताळपंचविंशतितमं समाप्तं ।

b. (Tales 1, 2 only.) Foll. 9; 9 lines; 12 in. by 4½ in.; written in the usual oblong form, not in European book form like **a.**

Begins (as in printed edition):

प्रणम्य शिरसा°

Colophon:

इति द्वितीयं कथानकं समाप्तं ॥

281.

Add. 26,542b. — Foll. 10; 15 lines; Jain writing of 17th century.

[William Erskine.]

पञ्चदण्डछत्त्रप्रबन्धः

Pañćadaṇḍaćhattra-prabandha.

This is the unique MS. of which a copy was used by Prof. A. Weber for his edition of the tale, published in 1877 in the *Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin.* Notes on the writing of the MS. are given at p. 6 of that edition.

Begins:

धर्मोद्यमः सदा कार्यो°

Colophon:

इति विक्रमादित्यस्य पंचदंडःछत्रप्रबंधः [*sic*] ॥

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[1] *Ṛi* (initial) is, however, written *ru* in no. 364, a North Indian palm-leaf MS.

282.

Or. 5221.—Foll. 175 (numbered 1—39, 41—176; fol. 40 being omitted in numeration); 7 lines; 11 in. by 4 in.; good Nagari, written in V.S. 1775 (A.D. 1718).

[H. Jacobi.]

दमयन्तीकथा

Damayantīkathā, by Trivikrama Bhaṭṭa.

A *ćampū-kāvya* on the tale of Nala and Damayantī.

Edited with variants, Bombay 1883.

The work is cited by Jahlaṇa in the Subhāshitamuktāvalī (end of 13th century). The legend as to the composition of the work is referred to in the account of the commentary below, and also in the preface to the printed edition.

Begins (as in edition):

जयति गिरिसुतायाः°

The reading of the last verse differs from both those registered in the edition:

इति विहितवितर्कावेशविध्वस्तनिद्रः
सजलजडिम मीलत्पक्ष्म चक्षुर्दधानो
हरचरणसरोजद्वंद्वमाधाय चित्ते
नृपतिरुभयसंगी स त्रियायामनैषीत् ॥ २ ॥

Colophon (in red ink, but same writing):

इति श्री त्रिविक्रमभट्ट विरचितायां दमयंतीकथायां सप्तम उच्छ्वासः समाप्तः । ७ । सं १७७५ वर्षे ज्येष्ट सुदि १३ लिषितं टिलूपठनार्थे ताराचंदः ॥

283.

Or. 3351. — Foll. 329; 11 lines; 12 in. by 5½ in.; written at Jeypore V.S. 1910 (A.D. 1863), in a somewhat careless manner, occasionally (*e.g.* for e medial) reproducing some of the characteristics of Jain MSS.

[C. Bendall.]

दमयन्तीकथाविवृतिः

Damayantīkathā-vivṛiti, a commentary on Trivikrama's Damayantīkathā or Nala-ćampū,[1] by Guṇavinaya Gaṇi.

On the text see the foregoing description. An account of the present commentary, which was composed A.D. 1590, is given by Rāmkṛ. Bhandarkar, Rep. 1883-4, p. 143.

Begins with five stanzas:

ध्यात्वा सरस्वतीं देवीं विबुधानन्ददायिनीं ।
सुवर्णां पुण्यरूपां तामलङ्कारविराजितां ॥ १ ॥

अपि च ।

पादाब्जांगुलि सत्व निर्मलनखादर्शेषु लोकत्रयी
निश्शेषा प्रतिबिंबितांतरमुदा यस्यानमंतो प्रभोः ।
सम्प्राप्ता परभागसंमृतिभयाल्लीने च दीना सती
तं पार्श्वं फलवर्द्धिकेश्वरमहं नत्वोपसर्गापहं ॥ २ ॥

प्रौढं प्रोढयुगप्रधानपदसाम्राज्यं प्रतीतं पुरा
देवोक्त्या भुवि नागदेव[2]भविकश्राद्धस्य साक्षात् पुरः ।
योगिन्यो ऽपि च येन मंत्रमहिमा प्रागल्भ्यतो जिग्यिरे
†सुचा†[3] श्री जिनदत्तसूरिमनघं तीव्रप्रतापारुणं ॥ ३ ॥

जिनकुशलं[4] कृतकुशलं प्रारब्धविशेषशास्त्र सिद्धिकरं ।
प्रणिधाय मनसि मानसमिव शुचिहृदयं महामानं ॥ ४ ॥

श्री चंडपालोत्र कियत्पदानां यद्यप्यनिंद्यां विवृतिं चकार ।
तथापि तच्छेषपदार्थसार्थप्रकाशनात्तां विवृणोमि चम्पूं ॥ ५ ॥

The stanzas are immediately followed by a long narration in prose, recounting the circumstances under which Trivikrama composed his work. The commencement of this (क्वचित्पुरे &c.) is given in Rāj. Mitra's description ('Notices,' *l.c.*), and the narrative agrees substantially with that printed (also taken from a commentary called 'vivṛiti') in the preface to the Bombay edition. It is to the effect that the king of the country where Nemāditya,[5] Trivikrama's father, lived, sent for him, as a man distinguished for learning, to dispute with a strange pandit who had arrived at court. In the absence of his father, Trivikrama took his place, and acquitting himself with great distinction, was rewarded, and encouraged to write a poem. The subject of this, he is told, must be carefully chosen (fol. 3*b*):

महद्भिर्येशसे स्थिराय प्रवर्त्तितः काव्यप्रसङ्गः । काव्यप्रकाशेप्युक्तं । काव्यं यशसे र्थकृते व्यवहारविदे शिवेतरक्षतये । . . . °नर्थनिवारणम् [Kāvyapr., i. 2].

He finally decides to select a subject from the Mahābhārata.

The actual verbal commentary begins (fol. 4*a*, l. 2):

जयन्तीत्यादि । चंद्रमौलिः शुधांशुशेखरो जयति°

Ends:

अतिविदग्ध इति पाठः स च स्पष्ट एव ॥ इति वाचनाचार्य श्रीमच्छ्री प्रमोदमाणिक्य गणि शिष्य श्री जयसोम गणि तच्छिष्य गुणविनय गणि विरचितायां श्रीत्रिविक्रम भट्ट विरचित श्री-दमयंतीकथाविवृतौ सप्तम उच्छ्वास समाप्तः ॥

Then follows the *paṭṭāvalī* of the commentator, in 18 ślokas. This is printed in full in Rāmkṛishṇa Bhāṇḍārkar's Report, p. 451, with the English summary at p. 143, already cited.

In our MS. the *paṭṭāvalī* concludes with the following verse (forming stanza 19):

गच्छतः स्खलनं क्वापि भवत्येव प्रमादतः ।
हसंति दुर्जनास्तत्र समादधति सज्जनाः ॥

लिखितं मथुरनाथ समी (erasures hereabouts) सवाई जयनगरे संवत् १९१० ॥

284.

Or. 3354 b. — Foll. 24 (74—97); 7 lines; 11 in. by 4 in. Though purchased in Nepal, and dated Saṃvat 871 in the era of that

[1] This optional name is implied by the marginal abbreviation चं॰ वृ॰.

[2] For the story of the miraculous revelation to Nāgadeva of Jinadatta's *yugapradhāna*, see Weber, Cat. Berl. ii., pp. 1212, 1041.

[3] सुत्या Ind. Off. MS. for this unmetrical reading.

[4] Klatt, Onom., p. 15.

[5] The Bombay ed., contrary to all other sources, calls him Devāditya.

country (A.D. 1751), the MS. is written in ordinary North Indian Nagari.[1]

[C. BENDALL.]

माधवानलोपाख्यानम्

MĀDHAVĀNALA-UPĀKHYĀNA.

This is a love-story, in prose and in Prakrit and Sanskrit verse. The plot is to some extent described in the accounts of other MSS. given by Rāj. Mitra, 'Notices,'[2] no. 724, and Aufrecht, Cat. Bodl., p. 157.

The first verse-portions give descriptions of the well-known four classes of women (*padminī*, &c.). These differ, however, from the similar passages in the Ratimañjari (*apud* Śabdak.) and Anaṅgaraṅga (MS. Add. 26,435, foll. 1, 2*a*).

A large number of the verses are Prakrit,[3] and these are followed by a translation ('उरथ') into Sanskrit.

The first of these occurs at fol. 76(=3)*b*:

अपि च गाहा ।

तन्नत्थि घरं तन्नत्थि राउरं पट्टनमपि तन्नत्थि ।
जत्थ अआरणकुविआ दो तिन्नि खला[:] न दीसंति ॥

Most of the Prakrit verses are described as गाहा, *i.e.* gāthās; but the following '*dohā*' occurs at fol. 80(=7)*a*:

भवरा जानाइ रस विरस जो चुंवइ नव जाय ।
घुनउ कि जानइ वघुरा सुइला वक्कल खा[4] ॥

[1] This is probably accounted for sufficiently by the fact (see below) that the MS. belonged to Brahmans.

[2] The date of the writing of this MS. (A.D. 1530), incidentally fixes a *terminus ad quem* for the composition of the book.

[3] Of the ordinary dramatic or Saurasenī variety as a rule; though traces (see below) of the other dialects occur. I can find, in this MS. at all events, no justification for the observation of Aufrecht (*l.c.*) as to the probable occurrence of Hindi forms.

[4] Here *bhavarā* approximates to the Apabhraṃśa form (Hem. iv. 397). The MS. has *nasavirasa*. *Ghunaü* and *vaghura* are doubtful. For *suila* (though the MS. is more like °itha) see Hem. ii. 106. The form *khā*, interpreted as=Sk. *khādati*, is doubtless corrupt.

Ends:

विक्रमार्कसमो राजा न भूतो न भविष्यति ॥

इति माधवानरोपाख्यानं(*sic*) समाप्तं ॥ संवत् ७९१ श्रावण वदि १३ ॥

A note on the cover records that in Nep. Saṃv. 968, kārttika śudi 15, the owner, Viśvanātha Śarman, gave the book to Rūpanārāyaṇa Śarman.

285.

Or. 2146a. — Foll. 16 (originally numbered 1—10, 71—76); 15 lines; 10 in. by $4\frac{1}{2}$ in.; good Jain writing of the 17th to 18th century.

कादम्बरी

KĀDAMBARĪ of BĀṆA (fragments).

The romance has been several times printed. Critically edited by P. Peterson, Bombay 1883.

The present MS. contains two passages:

1. Foll. 1—10 = ed. Peterson, pp. 1—27. 20.
2. Foll. 11—16 (71—76 of MS.) = *ibid.*, pp. 179. 3 — 194. 3.

For another fragment of the Kādambarī, see Or. 446*c* (no. 191).

286.

Or. 4778. — Foll. 76 (*paged* in Nagari १-१५८); 25 lines; well written in European book-form (quarto) by a Jain scribe, in V.S. 1932 (A.D. 1875). [COL. J. W. WATSON.]

प्रबन्धकोष:

PRABANDHA-KOSHA (here called PRABANDHA-ĆINTĀMAṆI), by RĀJAŚEKHARA SŪRI.

A collection of twenty-four[5] biographies

[5] Twenty-three only in this MS.

by a Jain author of the 14th century, pupil of Tilaka Sūri, originally discovered by Dr. J. G. Bühler, and described by him in J. Bo. B. R. A. S., x. 31—37; also by Śaṅkara Paṇḍit in the introduction (pp. cxliii.[1] sqq.) of his edition of the Gaüdavaho.

The present copy is unfinished, and lacks the 24th and last biography, and with it the colophon, giving the date (V.S. 1405 = A.D. 1348) and place (Delhi) of the composition of the book.

Probably it was owing to this imperfection that the real name of the MS. became confused with that of a similar Jain work, the Prabandhaćintāmaṇi of Merutuṅga.

On Rājaśekhara Sūri see also Peterson, Rep., iii., p. 28.

Begins (after Jain invocations):

राज्याभिषेके कनकासनस्थः सर्वांगदिव्या भरणाभिरामः ।
श्रिये सुवो[2] मेरुशिरोऽवतंसकल्पद्रुकल्पः प्रथमो जिनेन्द्रः ॥ १ ॥

The table of contents occurs at the bottom of fol. 2a (*page* १).

The biographies (see also Bühler and Śaṅkara, *ll.cc.*) are:—

I. Ten Jain *sūris* (foll. 2—42a):

1. Tale of Bhadrabāhu and Varāha ends fol. 4b (४).
2. Tale of Nandila Sūri ends fol. 6a.
3. Tale of Jīvadeva Sūri ends fol. 7b.
4. Tale of Ārya-khapaṭāćārya ends fol. 9b.
5. Tale of Pādaliptāćārya ends fol. 11b.
6. Tale of Vṛiddhavādi and Siddhasena ends fol. 16b.
7. Tale of Mallavādī ends fol. 18b.
8. Tale of Haribhadra[3] ends fol. 20a.
9. Tale of Bappabhaṭṭi[4] ends fol. 33a.
10. Tale of Hemasūri ends fol. 42a.

II. Four poets: Śrīharsha, Harihara, Amaraćandra, Madanakīrti (foll. 42a—50b).

III. Seven kings: Śātavāhana, Vaṅkaćūla, Vikramāditya, Nāgārjuna, Udayana, Lakshmaṇa Sena, Madanavarman (foll. 50b—71a).

IV. Three (here two only) Jain *rājāṅga-śrāvakas*: Ratna, Ābhaḍa (foll. 71a—*fin.*).

The text of the MS., which is not very correctly written,[5] is independent of that of the MS. used by Prof. Bühler. In the passage from the life of Śrīharsha, cited by him at p. 34 note, our MS. reads: *tāṃ Kumārapālarājā pārśvād uparodhya*, fol. 44a (८५), l. 4.

End. °निबन्धनं न कुलमिति ॥

इति आभड प्रबंद्धः २४ (*sic*) ॥ समाप्तः ॥ संवत् १९३२ ना महा वद ५ सोमे । ल० दवे गोपाल वेलाजी श्री भावनगर बंदर मध्ये लखुछे ॥

[1] See also p. cxxxv., note †, where a list of 37 kings is given from the colophon of a complete MS. of the present work.

[2] Leg. *'stu vo*?

[3] Cf. Klatt, Onomasticon, p. 5.

[4] See Śaṅkara Paṇḍit, *l.c.*

[5] There are several corruptions in the list of *kalās* (Śaṅkara Paṇḍit, p. cxliv. note), which occurs at fol. 21b (p. ४०).

V. PHILOSOPHY.

A.—PŪRVA-MĪMĀṂSĀ.

287.

Or. 2152.—Foll. 499 (numbered 1—500, 287 missing); 7 lines; $9\frac{1}{2}$ in. by 4 in.; 18th century?

जैमिनीयन्यायमालाविस्तरः

JAIMINĪYA-NYĀYA-MĀLĀVISTARA, by MĀDHAVĀĆĀRYA.

Adhyāyas i.—ix. only.

A work of the Mīmāṃsā school, critically

edited by Goldstuecker and Cowell for the Sanskrit Text Society (London, 1865—1878).

The present MS., having been acquired in 1879, was not amongst those[1] collated for that edition.

In this copy the introductory lines of prose न्यायमालाया आदौ . . पठति (Goldst., p. 2) precede the eight opening stanzas.

Ends:

°विधीयते (=Goldst., p. 378) ॥

इति माधवीये जैमिनि न्यायमालाविस्तरे नवमाध्य° चतुर्थः पादः समाप्तः ॥

B.—VEDĀNTA.

288.

Or. 3360 a. — Foll. 23; 13 lines; 11½ in. by 5 in.; Nagari of 18th century. [C. BENDALL.]

भामती

Part of the BHĀMATĪ, VĀĆASPATI MIŚRA'S supercommentary on ŚAṄKARA'S commentary on the BRAHMA-SŪTRAS.

The work has been printed in the *Bibliotheca Indica*, and the present fragment corresponds to pp. 1—49 of that edition.

The date of Vāćaspati Miśra has not been hitherto determined. But as he must have written between the time of Śaṅkara (8th century) and the middle of the 13th century, when Amalānanda wrote (see no. 289), we may accept the exceedingly probable identification made by Monsieur A. Barth[2] of the king Nṛiga, under whom the present work was written, with Nṛiga-Vīsaladeva of the Delhi Siwālik pillar, who was reigning in A.D. 1164.[3]

Begins:

अज्ञानतिमिरांधस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

After this follows the verse अनिर्वाच्या°, as in the edition and other MSS. (Cat. I.O., p. 720, *et al.*).

The conclusion of the fragment corresponds with p. 49, l. 4 of the edition.

The fragment evidently belonged to a large MS., as the abbreviation in the margins वाचस्प[त] । १ । १ । referred to the numbering of the sūtras.

289.

Or. 3360 b. — Foll. 19 (now 24—42). Size and writing as in last MS. [C. BENDALL.]

कल्पतरुः

Fragment of the KALPATARU, a commentary by AMALĀNANDA on the BHĀMATĪ.

On the Bhāmatī see the foregoing description. The present commentary has been printed as no. 13 (= vol. xi., pt. 1) in the Vizianagram Sanskrit Series. See also Cat. I.O., p. 721. From stanza 13 (a verse not contained in the present MS., nor explained by the commentator Appaya Dīkshita[4]) it appears that the present commentary was composed[5] shortly before A.D. 1260, during a joint regency of Kṛishṇa and Mahādeva, of the Yādava dynasty in the Dekhan.

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[1] See the preface p. v., where other MSS. of adhy. i—ix. are mentioned.

[2] In a private letter (23rd Jan., 1898), soon after the appearance of my query in J.R.A.S. for Jan. 1898.

[3] Kielhorn in Ind. Ant., xix., pp. 216 note 5, and 217.

[4] Vedāntakalpataruparimala, by Appaya Dikshita, Vizianagram Series, vol. xii., pt. 1. See especially p. 5, note ¶.

[5] My note on the date of this commentary in J.R.A.S., 1898, p. 230, was written without consulting the very full introduction to the printed text.

Before the introductory verses यदज्ञात॰ &c., given in full in the Cat. I. O., occurs in our MS. the following stanza:

वंदे ऽहं वंदनीयानां वंद्यां वाचामधीश्वरीं ।
कामिताशेषकल्याणकलनाकल्पवल्लिकां ॥

The introductory stanzas in this MS. are only 12 (not 13), ending: रूढो . . . कल्पवृक्षः ॥

In the first six leaves, the passages of the Bhāmatī (catch-words only) commented on are indicated by red smears, the last so marked (fol. 6*b*, l. 1) corresponding to the passage on the last line of p. 6 of the *Bibl. Indica* edition of the text.

290.

Or. 3359 b.—Foll. 30 (now 68—97); 11 lines; 12 in. by $5\frac{1}{2}$ in.; bold and clear Nagari of 19th century (?), with text-passages smeared in red. [C. Bendall.]

अपरोक्षानुभूतिः

Aparokshānubhūti of Śaṅkara, with commentary (*dīpikā*).

The text, a Vedantic treatise in verse, has been repeatedly printed in India.

The commentary (also printed, Bombay 1878 and elsewhere) is often (not, however, in this MS.) attributed to 'Vidyāraṇya Muni,' *i.e.* either to Mādhava, brother of Sāyaṇa, or to Sāyaṇa himself.

The commentary begins:

स्वप्रकाशत्व[1]हेतुर्यः परमात्मा चिदात्मकः ।
अपरोक्षानुभूत्याख्यः सो ऽहमस्मि परं सुखं ॥ १ ॥

Ends:

॰ स्वल्पप्रसादोत्थितात् ७ हरि ओं इत्यपरोक्षानुभूतिदीपिका [रा] समाप्ता ॥

[1] ॰शत्र हे॰ editions.

291.

Add. 26,417 c. — Foll. 72—92; book-form, 4to; careless modern hand.

अपरोक्षानुभूतिः

The same work, with the Samaśloka of Vāmana.

The present Marathi metrical version was lithographed with the text at Bombay, in Śaka 1778.

292.

Add. 5583.—Foll. 22; 11 lines; in European book-form, small 4to; good Nagari of 18th century. [Halhed.]

Part of the Dvādaśamahāvākyavivaraṇa, by Śaṅkarāćārya.

Sections 1—7 only.

A short description of the whole work, which contains twelve sections, is given in the Cat. I. O., pp. 735, 736. It discusses certain Vedic passages from the Vedantists' standpoint.

Beg.

समस्तविषयवासनाविनिर्मुक्तः स परमहंस केवलं निर्विशेषब्रह्म-चिन्तनमात्रेव [*sic*] तिष्टति [*sic*] स परमहंसः यत्र कुत्रचित्तिष्टति तत्रादौ ऋग्वेदस्य प्रजानशब्दस्य व्याख्यानं क्रियते एकमेवाद्वितीयं ब्रह्मेति सिद्धांतः . . .

Section 1 ends (fol. 3[२]*b*):

इति ऋग्वेदस्य प्रज्ञानशब्दनिर्णयः प्रथमसिद्धांतः समाप्तं ॥

Section 2 ends (fol. 4*b*):

इ॰ द्वितीय सिद्धांत स॰ (परं आनंद शब्द) ॥

Section 3 ends (fol. 7*a fin.*):

ऋग्वेद ब्रह्मशब्दनिर्णय तृ॰ सि॰ स॰ ॥

Section 4 ends (fol. 10*a*):

यजुर्वेदिकाहं शब्दनिर्णयः चतुर्थ सि ॥

Section 5 ends (fol. 11*a*):

यजुर्वेदसम्बन्धी ब्रह्मनिर्णयः पंचमसि° ॥

Section 6 ends (fol. 20*b*):

अस्मि-शब्दनिर्णे° ष° सि° स° ॥

The seventh (and last section in our MS.) discusses the word परं as used in the Sāma-veda and other authorities (Saptaśatī cited as an authority, fol. 20*b fin.*). The section is imperfect, ending thus:

अलुप्तशक्तिं अनंतशक्तिं च विभोर्विविता (?) शंकराचार्यैः सिद्धान्तः समाप्तः ७ ॥

Chapters 3 and 4 end with the formula:— इत्युक्तं शंकराचार्यैः ॥

293.

Add. 26,431b.—Foll. 8—48 (originally numbered 1—29, 40—56, though in a hand later than the scribe's); 11 lines; good Nagari of 16th to 17th century, by a Jain scribe, Damodara.[1]

Another fragment of the same work.

There is a lacuna of ten leaves (orig. 30—39), comprising the greater part of sections 9—11.

End.

°ब्रह्मस्वरूपं निरूपवेदांतप्रकरणे ऽथैवणवेदवाक्यगता ब्रह्म-शब्दनिर्णयो नाम द्वादशसिद्धांतः । ब्रह्मानंदं सुत्रानंदं नादामंत भूतत्वात् इति श्रुते ॥ इति श्रीमतारमगुरु शंकराचार्याय नमस्तु ॥ इति द्वाद्वशमहावा· ॥

माधोदासपठनार्थं दमोदर लिपि कृतं धर्मार्थं प्रित्यर्थं संपूर्ण ॥

294.

Or. 3359a. — Foll. 67; 13 lines; 4½ in. by 6 in.; carelessly written Nagari of the 18th century (?). [C. Bendall.]

वाक्यवृत्तिः

Vākya-vṛitti of Śaṅkara Āćārya, with the commentary, Vākyavṛitti-prakāśikā, of Viśveśvara.

The main work, also known as *Dyu-vākya-vṛitti*, is a Vedānta work[2] in dialogue-form, and 53 couplets.

Of the commentator, a pupil of Mādhava Prājna, and author of a commentary on Śaṅkara's Vākya-sudhā (Rāj. Mitra, 'Notices,' iv., p. 52, l. 21), little seems to be known.

MSS. of text and commentary are described in Cat. I. O., p. 738 (both cols.), and in Rāj. Mitra's 'Notices,' no. 2847.

Text begins (fol. 2*a*): सर्गस्थिति°

The commentary begins with the same two verses (अज्ञान°, ब्रह्माहम°) as the India Office MS.

Ends:

°र्थो विधीयते ॥ इति श्रीमन्महायोगी माधवप्राज्ञ-गुरुप्रसा-दितापरिमितानंदस्वरूप विश्वेश्वर-पंडितविरचिता वाक्यवृत्तिप्रका-शिका समाप्ता ॥

295.

Add. 26,443j.

One leaf of Rāmatīrtha Yati's commentary on Śaṅkara's Upadeśasahasra.

Contains the comm. on Upadeśas. xviii. 163—169 (= pp. 319—321 of the edition of Bombay, 1886).

296.

Add. 26,341. — Foll. 390; 10 lines; 10½ in. by 5 in.; Devanagari of 18th century; numerous marks of lacunae in archetype. [William Erskine.]

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[1] Not impossibly the same Dāmodara who in V.S. 1593 copied another work of Śaṅkara, also in 11 lines to the page, now at Berlin (Weber, no. 2125).

[2] It has been printed in India; but must be distinguished from the Laghuvākya-vṛitti in 18 couplets, also printed, and ascribed to Śaṅkara.

गीतभाष्यविवेचनम्

GĪTĀ-BHĀSHYA-VIVEĆANAM, a supercommentary to the BHAGAVADGĪTĀ, by ĀNANDAJÑĀNA (also called ĀNANDAGIRI), a scholar of ŚUDDHĀNANDA.

A commentary on Śaṅkara Āćārya's Gītā-bhāshya, several times printed in India.

Beg.

दृष्टिं मयि विशिष्टार्थां कृपापीयूषवर्षिणीं ॥

End. °पुरुषोत्तमं ।

इति श्रीमत्परमहंस सपरिव्राजकाचार्य श्रीशुद्धानंदपूज्यपादशिष्य-भगवदानंदज्ञानविरचिते श्रीगीताभाष्यविवेचने ऽष्टादशो ऽध्यायं ॥

A single odd leaf, containing the end of another MS. of this supercommentary, occurs at the end of the fragment of Śaṅkara's Bhāshya (no. 95, above; Add. 26,432, fol. 25). Scribe: Bhikāji, son of Koḍo-paṇḍita; owner of MS.: Gaṇeśa Kavīśvara, son of Śiva Kavīśvara.

297.

Or. 3356.—Foll. 217 (1—214 with one leaf, in a different hand, inserted[1] after fol. 110, and two after 154); 11 or 10 lines; $12\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; with the exception of the inserted leaves, the writing is of the bold form of Nagari used by Kashmirian scribes, dated V.S. 1898 (A.D. 1841). [C. BENDALL.]

न्यायमकरन्दः

NYĀYAMAKARANDA, by ĀNANDABODHA, with the commentary of ĆITSUKHA MUNI.

An orthodox Vedanta treatise. Of the author and commentator, both of whom wrote numerous other works, little seems to be known. For other MSS. see Cat. I. O.,[2] nos. 2372-3. From the colophon of the latter MS. we may infer that the commentator flourished before the middle of the 15th century A.D.

Text begins: यद्वासा°

Commentary begins:

प्रारिप्सितग्रंथस्याविघ्नेन°

At the end of the text occurs the stanza (see Cat. I. O., *l.c.*) giving the authorship of the book and its fuller name, *Nyāyāpadeśa-makaranda.*[3]

The text ends:

आनन्दबोध-सुकवेः सूक्तिं के नाभिनंदंति नो चेदरुचि निदानं मत्सारं(?) संज्ञं महापतितं ॥ इति आनंदबोध-भट्टारक-विरचितो न्यायमकरंदः ॥

Commentary ends:

°हेतुत्वाभावात् ॥ इति श्रीमत्परमहंस-परिव्राजकाचार्य-ज्ञानोत्तम-पूज्यपादशिष्येण चित्सुखेन मुनिना विरचिता न्यायमकरन्दटीका समाप्ता । सम्वत् १८९८ ग्र° स° ५५००[4] ॥

Then the following 'impromptu' verse, in the hand of a recent owner:

स न्यायमकरन्दो ऽयं यो ऽद्वैतात्मावबोधदः ।
मया ज्योतिष्प्रकाशेन संदत्तः प्रीतये हरेः ॥

298.

Or. 2713.—Foll. 355; 13—16 lines; $13\frac{1}{2}$ in. by 5 in.; dated V.S. 1919 (A.D. 1862). [A. C. BURNELL.]

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[1] These were inserted to supply deficiencies from fracture (पत्त्रुटि) in the archetype.

[2] Dr. Windisch there cites with approval Rāj. Mitra's description ('Notices,' no. 1682) of the book as a treatise on *jīva-brahmaṇor ekatvapratipādanam*, in contrast with that of Hall ('Contribution,' p. 155), who would make it a controversial work.

[3] *°āpareśa* our MS.

[4] This numbering is added in a much later hand, doubtless for purposes of sale.

संक्षेपशरीरकम्

SAMKSHEPAŚARĪRAKA, by SARVAJÑATMĀ MUNI, with the commentary of MADHUSŪDANA SARASVATĪ.

A work, in verse, on the Vedānta philosophy.

Both text and commentary were printed in the 'Pandit,' New Series, vol. iv.—x.; and a full account of the text, with another commentary, is given in the Cat. I. O., p. 742.

On the commentator, see no. 299.

Text and commentary begin as in printed edition.

Text ends:

चक्रे सज्जनबुद्धिवर्द्धनमिदं राजन्यवंशे नृपे ।
श्रीमत्यक्षतशासने मनुकुलादित्ये भुवं शासति ॥
भुजंगम° (&c., as in printed edition.)

It will be thus seen that our MS. contains the śloka according to which the work was composed in the reign of a prince whose name or appellation was either Manukulāditya or, as some authorities aver, Śrīmat.[1] According to Bhāṇḍārkar, Early History of the Dekkan, ed. 2, p. 80, Manukulāditya belonged to one of the Ćalukya dynasties, who were of the Mānavya race, and used in very many instances such names as Vikramāditya, Vinayāditya and others ending in *-āditya*, as the titles under which they reigned.

299.

Or. 3355a. — Foll. 147; 13 lines; 10 in. by 4 in. Foll. 11—147 (orig. numbers 9—145) are written in a somewhat fine and small Nagari of the 18th century, but the first ten leaves (orig. numbered 1—8, 8 *bis*, 9) are supplied[2] in a more recent hand.

[C. BENDALL.]

अद्वैतसिद्धिः

Part of the ADVAITA-SIDDHI, by MADHUSŪDANA SARASVATĪ.[3]

A treatise on the Vedanta, printed at Kumbhakonum, in the 'Advaitamañjari' Series, 1893; and also described in Cat. I. O., p. 765. Of the four *paricchedas* of which the work consists, the present MS. contains the first and the beginning of the second.

Begins (as in edition): मायाकल्पित°

Pariććh. 1 ends fol. 140(138)*b*:

इति श्रीमत्परमहंसपरिव्राजकाचार्य श्री विश्वेश्वरसरस्वती श्रीचरणशिष्यश्रीमधुसूदनसरस्वतीविरचितायामद्वैतसिद्धौ . . प्रथमः परिच्छे° ॥

The MS. ends abruptly with the word प्रातिपादिका[येत्वाच], in a passage corresponding to p. 199, l. 7 of the printed text.

300.

Or. 3355b. — Foll. 49 (148—196); 13 lines; 13 in. by 5½ in.; 18th to 19th century.

[C. BENDALL.]

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[1] This extraordinary statement rests on the authority of the commentator Rāmatīrtha; see Dr. Windisch's remarks in the Cat. I. O., *supra cit.* It may be noted, however, that Dr. Hall (Contribution Bibl. Index, p. 90, no. xvi.) distinctly states that the commentator Nṛisiṃha Āśrama "affirms" that the words Manukula Āditya "constitute the *name* of a certain Rājā."

[2] It is noteworthy that the early leaves of several of the MSS. of text and commentary in the India Office consist also of comparatively modern "supply." The commencement of the older portion of our MS. is in the word [भा]गासिद्धिः occurring at p. 12, l. 22 of the printed text.

[3] It is somewhat remarkable that though Madhusūdana belongs to a line of teachers and pupils of established identity, his date cannot, apparently, be fixed with certainty. Weber (Ind. St., i. 1) thinks that he cannot have flourished much before A.D. 1653. On the other hand, Hall's MS. (Contribution, p. 125) of a work by his guru Viśveśvara was copied as early as [V.]S. 1583 or A.D. 1526, so that Madhusūdana must have been living in or before the last half of the previous (16th) century.

न्यायरत्नावली

Part of the commentary on MADHUSŪDANA's SIDDHĀNTABINDU, by BRAHMĀNANDA SARASVATĪ, and variously entitled NYĀYARATNĀVALĪ and GAUḌA-BRĀHMĀNANDĪYA.

Printed in the 'Advaitamañjarī' Series (Kumbhakonum, 1893). See also Cat. I. O., p. 735.

The commentator was a pupil of Nārāyaṇa Tīrtha, and also, according to Aufrecht, Cat. Catt., p. 388, of Viśveśvara. This latter statement I have not succeeded in verifying. If it be correct, the commentator was a contemporary of the author. Compare the reference to another commentary by Brahmānanda, on the work [Or. 3355*a*] of Madhusūdana just described, in the opening stanzas (cited below) of the present work.

The title गौडब्राह्मानन्दी is written outside, in a somewhat later hand. The abbreviated title in the margins is विं° टी. The commentator's appellation 'Gauḍa' was doubtless used to distinguish him from other writers of the same name.

Begins (as in edition):

नमो नवघन°

अद्वैतसिद्धेष्टीकायास्तदीयायाश्च सङ्ग्रहात् ।

विचित्ररचना काचिद्ब्रह्मानन्देन रच्यते ॥

The MS. breaks off: तत्र घटरूपकालो[पाधि°] ॥ a passage to be found at p. 97, l. 8 of the printed edition. The MS. accordingly contains about half of the commentary.

301.

Or. 3358a. — Foll. 34; 15 lines; 13 in. by 5 in.; fairly regular Nagari of 19th century. [C. BENDALL.]

स्वरूपनिर्णयः

SVARŪPANIRṆAYA, by SADĀNANDA.

A Vedantic treatise, in four *paricchedas*, on the nature of *ātman*.

Of the author, little appears to be known. According to Aufrecht (Cat. Catt., p. 690) his full designation is Sadānanda Kāśmīra, and he was the pupil of Brahmānanda and Nārāyaṇa.

Begins:

यस्मिन् बुद्बुदवद्विश्वं भिन्नाभिन्नमवस्थितं ।

तं वंदे परमानंदं तुरीयं साक्षिणां सदा ॥

इह खलु . . भगवान् वेदव्यासो . . सूत्राणि प्रणिनाय तेषु श्रीमच्छंकर-सुरेश्वराद्याचार्या भाष्यवार्त्तिकादिरूपान्निबंधान्निबबधुः । तेषां च . . दुर्बुद्धीनां दुरवगाहत्वाच्च न सहस तेभ्यः आत्मानात्मविवेकः संभवति इति तदनुग्रहाय तानेवाश्रित्य संक्षेपेण विज्ञानपूर्वकं निरूप्यते ॥

Ch. 1 ends (fol. 10*a*):

इति सदानंद विरचिते स्वरूपनिर्णये सकलदर्शननिरूपणे तत्वं पदार्थनिरूपणं नाम प्रथमः परिच्छेदः ॥

Ch. 2 ends (fol. 16*a*): 'तत्'-पदार्थनिरू°

Ch. 3 is subdivided into several sections, as: जाग्रदवस्था fol. 18*b*; स्वप्नावस्थनिर्णयः fol. 20*b*.

At fol. 26, rubricated (end of ch. 3?): इति जीवेश्वरविभागनिर्णय-पूर्वजगन्मिथ्याप्रक्रिया ॥

Fol. 29*a*:

विद्यानिवर्त्तकनिरूपणपूर्वकाविद्यानिवृत्तिनिरूपणं ॥

Ends:

°कैवल्यं इति शिवं । इति श्री सदानन्द वि° स्वरूपनिर्णये दृश्यपदार्थ निरूपण पूर्वक-जीवन्मुक्तिभूमिका निरूपणं नाम चतुर्थपरिच्छेदः संपूर्ण ॥

302.

Or. 3358b. — Foll. 140 (now 35—174); 15 lines; 13 in. by 5 in.; neatly-written recent Nagari, having the general appearance of a MS. of Kashmirian origin. The verses of the text are distinguished from the commentary by smears of yellow colour. [C. BENDALL.]

स्वाराज्यसिद्धिः

SVĀRĀJYASIDDHI, with the commentary of KAIVALYA-KALPADRUMA, by GAṄGĀDHARA SARASVATĪ.

A work on the Vedanta.

There is some uncertainty as to whether Gaṅgādhara Sarasvatī wrote the text also, as well as the commentary. See Aufrecht, Cat. Catt., p. 752. The latter, at all events, was composed by him in A.D. 1692. See below. The whole work was lithographed at Benares 1890, and MSS. of it are described in the India Office Catalogue, pp. 752-3; but all the copies appear to resemble the present one in having no separate colophon for the text.

As in the edition, the text begins (fol. 36*a*) गंगापूर°, the commentary तरुणतपनवर्यो०

As in the edition and the described MSS., the commentary ends with a verse giving the date of the composition of this work:

[8] [4] [7] [1]
vasv-abdhi-muny-avani-mānaśake vṛishā-
[*khya-* ।
varshasya māgha-syata (leg. °*sita*) *vākpati-*
[*yukta shashṭhyām* ॥

The theory of Prof. Kielhorn (Cat. I. O., *l.c.*) regarding this date[1] is that 'Śaka' here really[2] means simply 'year,' as the days of week and month work out correctly for Vikrama 1748 (expired). It should be noted that this year answers to the cyclic year called *Vṛisha*, according to the northern system.

303.

Or. 3357b.—Foll. 86 (1—46, 46 *bis*, 47—85, now renumbered 2—87); 10 in. by 5 in.; written in two Nagari hands, the first 12 lines to a page, the second 13; 18th to 19th century. [C. Bendall.]

[1] 14th Jan., 1692. Dr. Kielhorn informs me that the year Vṛisha actually expired on 24th Jan., 1692. Compare Sewell and Dikshit, Indian Calendar, p. lxxxviii. (for *current* years).

[2] It is clear from the date of *writing* of MS. 2361 in the India Office (=A.D. 1782) that 1748 of the Śaka cannot be intended for the composition of the work.

शास्त्रसिद्धान्तलेशसङ्ग्रहः

Śāstra-Siddhāntaleśasaṅgraha, by Appaya-dīkshita.[3]

A treatise on the Vedānta, in four chapters. Edited in the *Vizianagram Sanskrit Series*, Benares 1890, with a preface in which it is shown that the author flourished in the second half of the 16th century[4] A.D.

Begins, as in edition:

अधिगतभिदा°

Ch. 1 ends fol. 37(३६)*a*:

इति शास्त्रसिद्धान्तलेशसंग्रहे प्रथमः परिच्छेद ॥

Ch. 2 ends 64*a*; ch. 3, 80*a*.

One leaf only, apparently, is wanting at the end of the MS., which ends with the word °मात्रत्वा [विरोधि] corresponding to p. 116, l. 10, of the Benares edition.

304.

Or. 3357c.—Foll. 69 (1—9, 9 *bis*, 10—68, now 89—157); 13 lines; 13 in. by 5 in.; good and regular Nagari writing of the modern Kashmirian type. [C. Bendall.]

कृष्णालंकारः

Part of the Kṛishṇālaṃkāra, commentary on the last, by Aćyuta-Kṛishṇānandatīrtha.

Printed, with the text, in the 'Advaitamañjarī' Series, 1894.

The MS. contains the first portion only of the commentary, and contains no indication of the title or authorship beyond the marginal abbreviation सि ले·
टी·

For an account of other MSS. see Cat. I. O., p. 791.

Begins: वेदवेद्य°

[3] The form Apyaya°, adopted originally by Dr. Haas in the Cat. Pr. Books, is seldom found.

[4] Aufrecht's "end of the 15th century" (Cat. Catt., p. 22) will accordingly not hold.

305.

Add. 26,443 d.—Foll. 32—37 (1—6); 6—10 lines; 4 in. by 11½ in.; Nagari of Western India, 19th century.

पञ्चदशी

Pañćadaśī, Ch. XI., with a Marathi version.

The whole work has been frequently printed in India, where also, at Benares, an edition was commenced with English translations by Mr. A. Venis. The traditions as to the authorship, the work being regarded as partly by Sāyaṇa and partly by Bhāratītīrtha, are given in a note to that edition ('Pandit,' New Ser., viii. 603). The exordium to the translation ('*ṭīkā*') of the present chapter, which is entitled Nāṭakadīpa, is as follows:

वंदुनि परमात्म्यातें नाटकदीपस्य अर्थवर्णित सें श्रीरामकृष्ण पंडित पंचदशी वरि बोलती जैसे १ ॥

306, 307.

Sloane 2438 a, b.—Part of a collection of works or fragments written on twenty paper leaves, in Bengali or Maithili writing of the 16th to 17th century.

On the first leaf is written, in a handwriting of the 17th century: 'Dēn Vedam der Indiaanse Hoydenen geschreven met Bangaalse letteren in de Samcortamse Taale.' On the palaeography of the collection see Sl. 2438*c* (no. 166) above.

Sloane 2438 a.—Two leaves.

गीतसारः

Gītasāra, also called Oṃkāra-Māhātmya.

A short philosophical work in verse, in the style of the Bhagavadgītā, being a dialogue between Śrī-Bhagavān and Arjuna. Compare Rāmkṛ. Bhaṇḍārkar, Report . . 1882-83, no. 234.

Text begins:

ओंकारस्य च माहात्म्यं रूपं स्थानं परन्तथा ।
तत्सर्वं श्रोतुमिच्छामि ब्रूहि मे पुरुषोत्तम ॥

श्रीभगवानुवाच ॥

साधु पाथ (*l.* पार्थ) महाबाहो यन्मां त्वां (*l.* त्वं) परिपृच्छसि ।
विस्तरेण प्रवक्ष्यामि तन्मे निगदतं (° दितं) शृणु ॥

Ends:

गीतात्र गीता कर्तव्या किमन्यैः शास्त्रविस्तरे ।
यात्ययं (?) पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

इति गीतासारशास्त्रं समाप्तं ॥

Sloane 2438 b.—Same scribe as the preceding MS. The leaves are numbered 8—14, so that probably the intervening leaves were occupied by some other short Vedantic work.

वेदान्तसारः

Vedānta-sāra, by Sadānanda.

A well-known Vedanta treatise, critically edited by Col. G. A. Jacob, Bombay 1894.

Begins: अखण्डं &c., as in printed edition.

Ends:

° विमुच्यत इति श्रुतेः ॥ इति . . सदानन्द भगवत्कृतौ वेदान्तसारप्रकाशं समाप्तं ॥

308.

Add. 26,432 b. — Foll. 26—48 (1—22); 8 lines; 10½ in. by 4 in.; neatly written Nagari, dated Śaka 1728 (A.D. 1806).

Another copy.

Colophon:

इति श्री मत्परमहंसपरिव्राजकाचार्यसदानंदकृतौ वेदांतसारः समाप्तिमगमत् ॥ . . शके १७२८ क्षय नाम संवत्सरे नारायणेनज्योतिषीत्युपनामकेन लिखितं ॥

309.

Or. 5245.—Foll. 11; 9 lines; small Nagari of 17th century; mutilated at edges.

[H. Jacobi.]

Another copy.

310.

Or. 3357a.—One leaf of 16 lines; 4 in. by 8½ in.; fine writing of the 18th century.
[C. Bendall.]

हस्तामलकस्तोत्रम्

Hastāmalaka-stotra.

Fourteen stanzas on the Vedānta philosophy, attributed to a Hastāmalaka Āćārya, or sometimes to Śaṅkara Āćārya. "Printed rather too often," says Aufrecht (Cat. Catt., p. 765).

311.

Or. 3347 (Foll. 372*b*—374*b*).—Bold Jain writing of 16th to 17th century.
[C. Bendall.]

प्रश्नोत्तररत्नमालिका

Praśnottararatnamālikā.

A religious poem,[1] of Vedantic tendency, sometimes ascribed to Śaṅkara. See, however, below.

Beg.

प्रणिपत्य जिनवरेंद्रं प्रश्नोत्तररत्नपद्धतिं वक्ष्ये ।
नागनरामरवंद्यं देवं देवाधिपं वीरं ॥ १ ॥
कः खलु नालंकृयते (*sic*) °

End.

रचितासितपटगुरुणा°
°भूषयति ॥ २९ ॥ इति प्रश्नोत्तररत्नमालिका: ॥ घ ॥

From the above particulars it will be seen that the MS. is an exact counterpart of the Calcutta MS. described by Foucaux in his edition of the text ('La guirlande précieuse,' Paris, 1867), pp. 8, 22 note 2; and these modifications, taken with the fact that the present copy occurs in the middle of a set of specifically Jain tracts,[1] shows that the Jains, like the Buddhists, made this short treatise their own.

[1] Another copy (Add. 26,424, G) occurs with a set of Śaiva tracts and fragments, and has the ordinary text, but is written by a Jain scribe; cf. Foucaux, *op. cit.*, p. 8, note 1. See p. 55 above (Religious Poetry), no. 160.

312.

Or. 2714.—Foll. 16; 15 lines; 12 in. by 5 in.; neatly written Nagari of 18th or early 19th century.
[A. C. Burnell.]

ऋग्भाष्यम्

Ṛig-bhāshya, by Ānandatīrtha.

A Vedantic work of the Dvaita school, in three adhyāyas in ślokas, in the form of an explanation of certain texts from the Ṛigveda. See Burnell, Cat. Tanjore, p. 98. On the author (A.D. 1119—1197) and his works, see Bhaṇḍārkar, Report, 1882-83, pp. 16, 202—208.

Begins:

नारायणं निखिलपूर्णगुणार्णमुच्चसूर्यामितद्युतिमशेषनिरस्तदोषं ।
सर्वेश्वरं गुरुमजेशनतं[2] प्रणम्य वक्ष्याम्यृगर्थमति तुष्टिकरं [तद] स्य ॥१॥

Ends:

°धनमेव हि ॥ इति श्रीमदानंदतीर्थभगवत्पादाचार्यविरचिते श्रीमदृक् भाष्ये तृतीयो ऽध्यायः । ऋक्भाष्यः (*sic*) समाप्तश्चायं ग्रन्थः ॥

313.

Add. 26,451a.—Foll. 1—21; 12 to 13 lines; 8 in. by 3½ in.; several antique and similar Nagari hands, one dated Ś. 1463 [elapsed] (A.D. 1541).

[2] So Tanjore MS. (cp. Burnell, *l.c.*). Our MS. appears to read *ajośa*.

Fragments of Vedantic works.

a. Foll. 1, 2 (८।१०).

Pañćapādikā (°*opādī*) by *Padmapāda*.

A commentary on Śaṅkara's commentary on the Vedānta-sūtras.

Fragments correspond to text at pp. 96. 12—98. 5 and 99. 15 *ad fin.* of the printed edition in the *Vizianagram Sanskrit Series.* In the margins are a few glosses, some extracted from a work designated as नारेंद्र.

Ends:

समाप्ता चेयं पंचपादी ॥ छ ॥ स्वस्ति श्रीमत् शके १४६३ [प्]लव संवत्सरे वैशाख वदि अष्टम्यां एकनाथदेवात्मजेन विश्वनाथेनेयं पंचपादिका लिखिता ॥ आत्मपठनार्थं परपठनार्थं ॥

b. Fol. 3 (१).

Pañćapādikāvivaraṇa.

Commentary on the last by Prakāśātman. Beginning of *varṇaka* iii.; leaf corresponds to pp. 132, 133. 1–3 of edition in same series.

c. Foll. 4—22 (१–१९).

Beginning of a commentary on some commentary on Śaṅkara's *Brahmasūtra-bhāshya.*

Several of the leaves bear the abbreviation तत्वद् more or less mutilated. As, however, the beginning of the Tattvadīpana (Ind. Off. MS. 1023[1]), though similar in general topics, is altogether different, we must suppose that either the above-mentioned superscription is erroneously added, or that we have here part of one of the other Vedantic works called Tattvadīpa (°pana or °pikā) mentioned by Aufrecht, Cat. Catt., *s.vv.*

Beg.

मिथ्यात्वं तावदाद्ये समधिगतमथो पूर्वमीमांसनववेदांतानां विचारो न गत इति तत् शास्त्रसंरंभसिद्धिः ।

Fol. 4, l. 10:

... इति प्रतिपादयितुमधिकाराद्यर्थत्वं प्रतिचिक्षेप भाष्यकृत ... मतश्च भाष्यं तद्व्याख्यानं चासुगतमित्याशंक्य तात्पर्यमाह तत्रेत्यादि ॥

[1] Catalogue, p. 726; MS. compared for the present description. See also preface to text (in the Vizianagram Series) of Pañćapādikavivaraṇa, p. 3.

314.

Add. 26,445e.

One leaf of a Vedantic work.

315.

Add. 26,454d. — Foll. 7 (orig. 12—18); 12 lines; 10 in. by 4 in.; Nagari of Western India, 17th(?) century.

[William Erskine.]

Fragment of a philosophical work.

Marginal title प्रपंच marked by European owner 'Vedanta.' Perhaps from the Prapañća-sāra, a Vedanta work attributed to Śaṅkara.

C.—NYĀYA.

316.

Or. 3364a.—Foll. 87 (wanting foll. 7—9, and now renumbered 1—84); 7 lines; 9 in. by 3 in.; dated V.S. 1800 (A.D. 1743).

[Pandit Rāmapratāpa.]

तर्कभाषा

Tarkabhāshā of Keśava Miśra.

An elementary treatise of the Nyāya school.

Critically edited, with introductions[2] in English, by Śivarāma Paranjape, Poona 1894. For a general description, see also Cat. I. O., p. 605, and authorities there quoted.

[2] From the data given at p. 3 of the Introduction it may be gathered that Keśava wrote between 1200 and 1400.

Begins:

बालो ऽपि न्यायनये प्रवेशम्
अल्पेन वाञ्छत्यलसः श्रुतेन ।

Ends:

° व्युत्पत्तिसिद्धः ॥ इति केशवमिश्र विरचिता तर्कभाषा समाप्ता ॥ संवत् १८०० . . . प्रतिलिपि ॥

On the cover of the first leaf are a few lines, apparently taken from a commentary on Annambhaṭṭa's Tarkasaṃgraha; on the last cover is a neatly written dedication to the Museum Library, by Pandit Rāmapratāpa of Udaipur in Mewar (Medapāṭha), from whom I obtained it in 1886.

317.

Or. 5212.—Foll. 24 (1—12, 32—43; 13—31 missing); 8 or 9 lines; 10 in. by 3 in.; carelessly written Nagari of 18th century.
[H. Jacobi.]

Fragments of the same work.

Begins (as in edition):

बालो ऽपि यो न्यायनये प्रवेशम्
अल्पेन वाञ्छत्यलशः श्रुतेन । °

The lacuna begins after the words *upādhir iti yāvat* (= edition, p. 43. 8), and after them we find *śrīr astu*, as if the MS. were finished.

The text recommences with the discussion of *sāmānya: atra kaśćid āha* । *vyakti*° (= p. 87. 1).

Ends:

° व्युत्पादनसिद्धिः । इति श्री केशवमिश्र विरचिता [1]तर्कभाषा समाप्ता ॥

318.

Or. 2146d. — Foll. 10 (52—61); 15 lines; 10 in. by 4 in.; Jain Nagari of 17th to 18th century. Divisions of words and extra punctuation have been added above the lines by a later hand, together with some corrections.

[1] MS. °*tā ta*[*t-1*] *tarka*°.

Tarkabhāshāvivaraṇa,[1] by Mādhava[1] Bhaṭṭa, a commentary on the Tarkabhāshā.

The text is not given in full.

The commentator was a pupil of Prakāśānanda, called Pańćānana (see below). If this be the same person[2] as the author of the Vedānta-siddhāntamuktāvalī, the present work belongs to the 17th century.

Begins[3]:

प्रणम्य जगदाराध्यं जगदानंददायिनं ।
तर्कभाषाविवरणं विदधे माधवः सुधीः ॥

आरभ्भस्य ग्रन्थस्य विघ्नवारणार्थं ग्रन्थाद्बहिरेव मंगलमाचरितं तदनुकर्त्तव्यं प्रतिजानीते । बालो पीति । ननु तर्क्यंते विचार्यंते इति तर्काः . . . के तर्काः . . किं वा ग्रंथप्रवृत्तौ प्रयोजनमिति शिष्यजिज्ञासानुरोधादाह । प्रमाणेति[4] ॥

The chief authorities quoted are: 'Bhaṭṭāćāryaḥ,' *i.e.* probably Gaurīkānta Sārvabhauma Bhaṭṭāćārya, who wrote the Tarkabhāshābhāvārthadīpikā, fol. 53*a*; Anumānakhaṇḍe [Ćintā-]maṇi-kārāḥ (*i.e.* Gaṅgeśa), foll. 53*b*, 57*a*; Śrī-Harsha-Miśra, foll. 56*a*, 60*a*; Kiraṇāvalyāṃ [or rather Kiraṇāvalīprakāśe] Vardhamāna Upādhyāya, fol. 57*b*; 'Miśra' (*i.e.* Govardhana-miśra ?), *ibid.*, 60*a*, 61 (several times).

Ends:

° निग्रहस्थानमित्यर्थे तात्पर्य्यात् ॥

काव्यालंकारदक्षो विविधबुधजनस्फूर्जे[5] दद्वैतपक्षो ।
मीमांसाशास्त्रशिक्षाप्रवणजनमनो मानयन् माननीयः ॥

[1] This treatise and its author are distinct from the commentary by Mādhava Deva (Cat. I.O., p. 608).

[2] Compare Mr. A. Venis's remarks in the *Pandit*, N.S. vol. xii., pp. 488—90.

[3] With the Jain mark preceding.

[4] This and many other words cited from Keśava's text, as well as other emphatic catchwords, are marked with red.

[5] °र्ज्जे सद्द MS.

भूदेवाम्नायपद्मप्रकरविकशनख्यातभानुर्द्विजेन्द्रो ।
बालज्ञानाय टीकामतत[1] महिमवान्नागनाथैस्तनूजः ॥
गच्छतः(?) संवलनं क्वापि भवत्येव प्रमादतः ।
हसंति दुर्जनास्तत्र समादधति सज्जनाः ॥

इति श्रीमदशेषवादींद्राधिप पंचानन श्रीप्रकाशानंदांते वासि माधवभट्ट विरचितं तर्कभाषा विवरणं समाप्तमिति ॥

319.

Or. 3354 a.—Foll. 73 (1—75, 11 and 16 missing); 10—12 lines; 8½ in. by 4 in.; neatly written, 18th century, Nagari. [C. Bendall.]

Part of Gaurīkānta's commentary on the Tarkabhāshā.

In the above-cited printed edition the opening verses (जो तत्तदेभिः°) of the present commentary are quoted,[2] and there is also a discussion[3] of its age, from which it appears that it must have been composed near the beginning of the 17th century.

Pratyaksha-paricćheda ends, fol. 40(४२)*a*.
Anumāna-p.° „ „ 54(५६)*b*.

The MS. terminates abruptly with the explanation of the word अवधारयति, in the printed text p. 56. 1.

320.

Or. 5213.—Foll. 14; 21 lines; 10 in. by 4 in.; fine and regular Jain Nagari of 17th century. [H. Jacobi.]

तर्कभाषाप्रकाशिका

Tarkabhāshā-prakāśikā, by Kauṇḍinya Dīkshita.

Another commentary on the Tarkabhāshā. Of the commentator, a pupil of Murāri Bhaṭṭa, nothing seems to be known.

Beg.

मुरारिभट्टचरणद्वंद्वं नत्वा प्रतन्यते ।
कौंडिन्यदीक्षितेनैषा तर्कभाषाप्रकाशिका ॥ १ ॥

Line 3: . . इदं च विषयाधिकारिणोरप्युपलक्षणं । मया केशवमिश्रेण बुद्धिस्था संक्षेपयुक्त्यन्विततर्कभाषा प्रकाश्यते । °

The fragment contains presumably some three-fourths of the whole commentary, as the last passage fully explained is the phrase वीचीति । (fol. 14*b*, l. 2), of which the corresponding text occurs at p. 83. 2 of the printed edition.

321.

Or. 5225.—Foll. 41; 7—8 lines; 10 in. by 4½ in. Copied by Dr. Jacobi, in 1874, from a MS. at Bikaner, as described below.

न्यायसारः

Nyāyasāra, by Bhāsarvajña.

A short treatise on the Nyāya philosophy. See the description in Cat. I. O., p. 609.

F. Hall mentions a commentary on this work composed as early as A.D. 1252.[4]

Beg.

प्रणम्य शंभुं जगतः पतिं परं समस्ततत्त्वार्थविदं स्वभावतः । °

End.

°पुरुषस्य मोक्ष इति । श्रीभासर्वज्ञोपज्ञं न्यायसाराख्यं प्रकरणं समाप्तमिति ॥

The following note is given in Professor Jacobi's writing:

"Das MS. des न्यायसारः gehört der Bibliothek des Mahārāja von Bikanir[5] an, und ist von einem Jaina aus Nagore (Marwar) im

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[1] °तमत° MS. corrected *a secunda manu*.

[2] Ed. S'ivarāma Paranjape (Crit. notice, p. 4).

[3] *Ibid.*, Introduction, pp. 4, 5.

[4] 'Contribution,' p. 26: "in the *S'aka* year 1174 . . entitled Paridhávin." S'aka 1174 elapsed, Paridhāvin in the 'southern' cycle, corresponds to A.D. 1252-53.

[5] Probably the MS. described at p. 541 of Rāj. Mitra's Catalogue, in spite of some discrepancies in the description.

Jahre 1632 ($\overset{32?}{rada}$[1] $\overset{6}{rasa}$ $\overset{1}{glau}$) abgeschrieben worden. Die Bezeichnung der Diphthonge schwankt zwischen der modernen und *prishṭhamātra*. Der Text ist durchgehends corrigirt und die Worttrennung angedeutet. Zwischen den Zeilen sind Erklärungen und am Rande grosse Stücke eines Commentars von zweiter Hand hinzugefügt.

Anzahl der Blätter 10; der Zeilen per Seite 13. Abgeschrieben von Dr. H. Jacobi. Bikanir, 26 Feb., 1874."

322.

Or. 3353. — Foll. 196, thus disposed: (*a*) 1—23, 23 *bis*, 24—180, 182—190, 192—4 (181,191 missing); 7 lines; 17½ in. by 2½ in.; paper, much broken at the edges; small and somewhat indistinct Bengali writing of the 17th century. [C. BENDALL.]

माथुरी

Part of *Khaṇḍa* I. (*Pratyaksha-Khaṇḍa*) of the MĀTHURĪ, *i.e.* of the commentary by MATHURĀNĀTHA TARKAVĀGĪŚA, on the TATTVAĆINTĀMAṆI of GAṄGEŚA.

The whole of the original text, a celebrated logical treatise, accompanied in some portions by the present commentary, has been appearing in the Bibliotheca Indica since 1888. See also Cat. I. O., p. 611, and Aufrecht, Cat. Bodl., pp. 240—42.

Begins as in printed edition, but without the introductory verses relating to the commentator.

निर्विघ्नं प्रारिप्सिततत्त्वचिंतामणेर्नाम ग्रंथसमाप्तिकामनया कृतं . . मङ्गलं शिष्यशिक्षायै°

Fol. 100*b* corresponds to pp. 286-87 of the printed text, the title of the chapter which concludes there being प्रामाण्यवादरहस्यञ्चप्तिरहस्यं.

The last third of the concluding leaf has been broken off; but a sentence occurring in the last line of the recto of the last leaf ends:— °तादृशवायोः संयोगे मानाभावाच्चेति भावः ।[2] and this corresponds to p. 620 *ad fin.* of the printed edition, a passage occurring towards the end of the chapter called *sannikarsha-vādarahasya*.

This portion of the MS. seems to have been never finished, as the *verso* of the leaf contains a few lines only, and these perhaps written in a different hand.

With the MS. is a fragment of four leaves (bearing nos. 9, 18, 19, 161), written by the same scribe, and perhaps belonging to another volume of the same work.

323.

Or. 3340. — Foll. 123 (cover, 1—31, 1—4, 6—92); 12—16 lines; 11 in. by 4½ in.; written in [Śaka] 1746 (A.D. 1824), by one Vishṇu. Corrected and rubricated at the beginning, but somewhat faulty. [Dr. C. D. GINSBURG.]

Portions of the supercommentary by GADĀDHARA BHAṬṬĀĆĀRYA, on the ANUMĀNAKHAṆḌA of the TATTVAĆINTĀMAṆI, by GAṄGEŚA.

Besides the whole text of Gaṅgeśa, in course of printing, as already mentioned, in the *Bibliotheca Indica*, several editions (Calcutta, 1848, 1872) have appeared of the Anumānakhaṇḍa (section ii.), with the *Dīdhiti* of Raghunātha Śiromaṇi, on which Gadādhara's[3] work is a *ṭippaṇī* or gloss.

On the margins throughout the abbreviations शि° टी° ग° अ° ख° *i.e.* Śiromani-ṭikā Gadādharī Anumāna-khaṇḍa.

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[1] The "?" is Dr. Jacobi's. There is no doubt that *rada* stands for 32.

[2] The next sentence, beginning यत्तु तादृश°, does not appear in the printed text. The title-page describes the edition as giving 'extracts from the commentaries' only.

[3] Burnell (Tanj. Cat., p. 116) notes that Gadādhara was native of the Gauḍa country, observing also that 'his match at saying "an infinite deal of nothing" it would be hard to find.'

1. (Foll. 1—32.) The beginning of the Anumāna-khaṇḍa. Begins with the verse अभिवन्द्य मुहुः° found in other MSS. (Weber, Cat. Berlin, i. 199; Eggeling, Cat. I. O., p. 615); and ends:

°परिष्कारस्य पंथानो द्रष्टव्याः ॥ इति पंचलक्षणी सिंहव्याघ्र-लक्षण सहिता समाप्ता ॥

The short section called *siṃhavyāghra-vyāptilakshaṇa* occurs near the beginning of the Anumāna-khaṇḍa in the original of Gaṅgeśa (ed. *Bibl. Indica*, vol. ii., pp. 49—52), and Gadādhara's supercommentary on it was printed at Bombay [1884]; but the text of the present fragment does not appear to correspond exactly.

The passage of the *Anumāna-dīdhiti* commented on corresponds to pp. 1—10. 15 of the edition of 1848, and to 1—14. 3 of that of 1872 (Pt. 2).

2. (Foll. 33—123.) The title of this extract, as given on the first outside cover, is *Ćaturdaśalakshaṇī.* It does not, however, correspond with the portion of text printed under that name (see Cat. of Pr. Books).

On the last cover the title given is *Saṃgatyanumiti*, and it will be seen the colophon is worded as if the extract *closed* the Anumānakhaṇḍa. This, however, appears not to be the case.

Begins:

अथ समवायितयेति मूलं व्यधिकरणधर्मावच्छिन्नाभावाभ्युपगमे एवं संगच्छते सवत्र तदभाववति हेतोर्वृत्तेरसंभवः ॥

The reference in these first words is to the passage of Gaṅgeśa's text (ed. *Bibl. Indica*, Pt. ii., p. 53) immediately following that commented on in the first portion of this MS.

Ends:

°तद्व्यवस्थापकप्रमाणांतराभावादिति भावः ॥ इति गदाधर भट्टाचार्य विरचितानुमिति दिधीति (*sic*) टिप्पणी ॥ १७४६ तारण°[1] जेष्ठ ६ तद्दिने इदं पुस्तकं समाप्तं । बाप° विष्णुना लिखितो यं ग्रंथः ॥

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[1] The equivalent of Śaka 1746 in the southern cycle.

324.

Or. 5226.—Foll. 31; 11 lines; 10 in. by 4 in.; Nagari of 18th century. [H. Jacobi.]

न्यायसिद्धान्तमञ्जरी

Nyāya-siddhāntamañjarī of Jānakīnātha.

A treatise in four *pariććhedas* on the *pramāṇas* of Nyāya system.

See the account in Cat. I. O., p. 638.

Beg.

प्रणम्य परमात्मानं जानकीनाथशर्मणा ।
क्रियते युक्तिमुक्ताभिर्न्यायसिद्धान्तमंजरी ॥

End.

°तत्रैव किं मानमिति चेत् तत्प्रकारिका प्रवृत्तिरिति संक्षेपः ॥ इति श्री भट्टाचार्य चूडा[2][मणि]विरचिता न्यायसिद्धान्तमंजरी समाप्ता ॥ न्यायसिद्धान्तमंजरी नां पत्र ३१ ॥

325.

Or. 3364 b.—Foll. 92 (now 85—176); 9 lines; 9 in. by 4 in.; well-written Nagari, dated [V.]S. 1810 (A.D. 1753). Occasional marks of small *lacunæ* in the archetype.

[Presented by Pandit Rāmapratāpa.]

तर्कप्रकाशः

Section II. (*Anumāna-khaṇḍa*) of the Tarka-prakāśa, or Nyāyasiddhāntamañjarī-dīpikā of Śrīkaṇṭha Dīkshita, a commentary on the Nyāyasiddhāntamañjarī of Janakīnātha.

For the text of Janakīnatha, see the foregoing description.

The original and the whole commentary, of which the present MS. forms a section, are described in the Cat. I. O., pp. 638—40.

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[2] Jānakīnātha, 'in the colophons always called Bhaṭṭācārya Cūḍāmaṇi.' Cat. I. O., *l.c.*

Begins:

प्रत्यक्षनिरूपणानंतरमुपजीव्य°

Ends:

°बालीयमेतद्वचः। इति श्रीदीक्षित श्रीकंठशर्मे विरचितायां न्यायसिद्धांतमंजरीदीपिकायां अनुमान परिच्छेदः समाप्तः॥ १६३३॥ सं १८१० वर्षे आषाढ विद समा शनौ दिने लिखीतं उदेपुर[1] मध्ये ज्ञाती दसोरा मीश्र असेरामेण[2]॥ लीपायत - - - (spaces follow).

326.

Or. 2156 a.—Foll. 117; 18—20 lines; 10 in. by 4½ in.; dated V.S. 1820 (A.D. 1767); somewhat carelessly written, but rubricated.

व्युत्पत्तिवादः

VYUTPATTIVĀDA, by GADĀDHARA BHAṬṬĀĆĀRYA.

A treatise of the Nyāya school on the logical bearings of grammar, especially of the case-relations. Compare Cat. I. O., p. 655.

The first section of the work was lithographed at Benares, 1878.

Begins:

शब्दबोधे चैकपदार्थे°

On the right-hand margins are abbreviations (such as द्वि·[तीय] का·[रक]), pointing chiefly to the several grammatical cases under discussion; but there are no titles or subscriptions to the separate chapters, or to the whole work.

It ends:

न च तात्पर्याभावात्सुखाद्यसाधनत्वाबोधकत्वोपपत्तौ विध्यर्थत्वे पि क्षतिविरह इति वाच्यम्। तस्य विध्यर्थत्वे तत्तात्पर्येणाधुनिकानां न भुंजीतेत्यदि प्रयोगापत्तेः॥ श्री॥ श्लोक संख्या ५०००॥

Date as above, written at Benares, by Premānanda, son of Śivaśaṅkara of the *Bhārgava Kula*.

327, 328.

Or. 5227, 5228.

न्यायमञ्जूषान्यासः

Two recensions (A, B) of the commentary[3] (*nyāsa*), by HEMAHAṂSA GAṆI on his own NYĀYAMAÑJŪSHĀ, or NYĀYĀRTHAMAÑJŪSHIKĀ. [H. JACOBI.]

Or. 5227 (= A).—Foll. 30; 15 lines; 10 in. by 4 in.; good[4] Jain Nagari of 16th to 17th century.

Or. 5228 (= B).—Foll. 9; 17 lines; 10 in. by 4 in.; somewhat cramped Nagari hand, 19th century.

A logical treatise by a Jain author.

Some account of the main treatise, which is there accompanied by a '*bṛihad-vṛitti*' in 3085 ślokas, is given by Peterson, Rep., iv., Extracts, p. 17. The work belongs to the grammatical section[5] of the Nyāya system, discussing the meaning of words, sentences, and the like.

The author, a Jain of the Tapāgaćcha (see also below), wrote the main work in V.S. 1515 (A.D. 1468).

Of the present commentaries the longer[6] ('A') contains 1208 granthas (*v. infra*),

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[1] 'Oodeypore' in Mewar, where the MS. was obtained by the present writer. See a dedicatory note on cover similar to that in no. 316.

[2] Possibly for Āsā Rām, a common name in Brahmanical and other castes in N. India (R. C. Temple, *Proper Names*, pp. 7, 87). In Gujarat, Akhā occurs as a name.

[3] It seems probable that the differences of the recension extend to the main work, and not merely to the commentaries; but no MS. of the text in four chapters appears to be known.

[4] A hyphen sign ⸜ is used in this MS. Words and clauses have been divided by a reader, who has added minute *daṇḍas*, single and double, over words.

[5] Cf. Cat. I. O., pp. 654 sqq.

[6] Yet only about one third as long as that described by Peterson (*v. supra*).

distributed into four chapters (*vakshaskāra*), while the shorter (B) is only about half as long, and is divided into three chapters only. The latter recension corresponds with the Berlin MS. as described by Weber, Cat. Berl., ii., no. 1622.

A begins:

श्रीजिनवरगणधरमानम्य विशेषयत्ययं किंचित् ।
न्यासेन हेमहंसः स्वकृतां न्यायार्थमंजूषां ॥ १ ॥

त्रैलाक्येत्यादि ॥ अत्रादौ सर्वगुरूर्मगणा(?) पृथ्वीतत्त्वं श्रीहेतोर्न्यस्ते त्रैलोक्यशब्दश्च ह्रीं कारवाची ह्रींकारश्च श्रीसिद्धिचक्रयंत्रस्य पंचसु बीजेषु मध्यवृत्तिं बीजं ततश्च तुलामध्यन्यायेन को ऽर्थः । . . .

Line 6: श्रीसिद्धचक्रयंत्रस्यापनायाश्च वृत्ताकारत्वात् सोमोपमा श्रीसोमसुंदर[1] इति च स्वगुरुनाम कीर्त्तनं ॥

Then follows a short discussion (ll. 7—14) on the *mangalābhidheyaprayojana*, after which:

अथ शास्त्रस्य संबंधमाह । इह तावदित्यादि । अनित्यत्वमुपेक्ष्येति न्यायाः ॥

After an explanation of the name *Nyāyārthamañjūshā*, the commentary proceeds (fol. 2*a*, l. 4) with the passage forming the beginning[2] of (B):

सूचीकटाह न्याय इति । सूचीकटाहावेव न्यायो दृष्टांतस्तथाहि ॥

The number of sections in ch. 1 is given in both MSS. as 57 (cf. the Berlin MS.), but in A there is no running numeration of sections. The passages of text commented on are, however, distinguished by red marks.

Chapter 1 ends in A (fol. 11*b*) with the words:

कर्तृस्यामूर्तं करणमस्ति न तु व्याप्यं ॥

In B (as in Berl. MS.), fol. 3*b*.

°स्तादित्येवमर्थमेवकारः प्रयुक्तः ॥

In the subscription of the chapter, A (not B) adds the genealogical particulars given in the Berlin MS., and also below (*v. infra*); also the number of *granthas* (448).

Chapter ('*vakshaskāra*') 2 begins: प्रकृ । स्वार्थे. On this the comment agrees in both MSS. with the Berlin MS. down to the words नास्त्युपाधिपविशेषापेक्षा (Weber, 192. 13), after which A continues (fol. 11*b*, l. 11):

यथा गुणोधूपेत्याये पणायति[3] । वर्णाव्ययात्°

B has:

°विशेषापेक्षा यथा पाणायति[3] अकारः । ननु विचिकित्सतीत्यादौ°

Ch. 2 ends in A (fol. 23*a*):

°यथा अहूपाः पण्यमास्थ्येत्यापूपिकः ॥ . . ग्र° श्लो° ४१२ ॥

In B (fol. 6*a*, l. 5):

°सरल एवेति दर्शितः ॥ ६६ ॥

See the longer extract in Weber.

Ch. 3 begins in A:

यदु । कर्तकर्मादि विरहितयोरिति । अत्र आदिशब्दाधारादि ग्राह्यं एतन्न्यायोद्भूतेत्यादि । अयं भावः । आदितो°

The explanation of section 4 (आशंस्ये or सामा आशंस्ये in the MS.), with which B and Weber's MS. begins the chapter, is reached at fol. 23*b*, l. 4 in A (=fol. 6*a*, l. 6 in B).

The final (3rd) chapter of B corresponds to ch. 3 and 4 in A.

In A, ch. 3 ends:

°प्रथमैकद्विबहावित्ति सूत्रस्यार्थो व्यवस्थापितः . . ग्र° श्लो° ८१ ॥

Ch. 4 begins (fol. 25*a*):

शष्टभिस्मटेत्यादि(?) प्सा कु इत्यस्याभिप्सायत इत्युपसर्गाद°

Both commentaries end with the explanation of section 16 (प्राय°); but in A this explanation occupies five lines (fol. 30*a*, ll. 1—6), as compared with two (fol. 9*a*, ll. 14—16) in B.

Text ends in A:

प्राय इत्युक्तं । संग्रह श्लोकेषु छंदोनुरोधे . . . . निगदसिद्धं । १६

In B:

प्राय इत्युक्तं संग्रहश्लोकेष्वेकोनविंशार्थया धुसंयोगे° . . सिद्धं ॥

Cf. Weber, Cat., ii., p. 192.

[1] Cf. the text, stanza 1, as given by Peterson, *l.c.*

[2] After the introductory stanza: *śrī Vardhamānajinavaraṃ ānamya*, quoted by Weber, *l.c.*

[3] The correct reading for Weber's MS., *yathā paṇāyati*, may be deduced from these variants.

Title:

इति स्वकृत न्यायार्थमञ्जूषायाः चतुर्थ(तृतीय° B)वक्षस्कारक-न्यासः ॥ ४ ॥

श्री सूरीश्वरसोमसुंदरगुरोर्निश्शेषशिष्याग्रणी-
गैच्छेंद्रः प्रभुरत्नशेखरगुरोर्देदीप्यते सांप्रतं ।
तच्छिष्याणुक[1] हेमहंसगणिना स्वन्यायमञ्जूषिका
वक्षस्कार इहान्तिमो ऽबुधि मितो न्यासेन शृंगारितः ॥

[B न्यासेनालंकारि चित्ररचना चारुत्वमाबिभ्रती ॥]

Then follows the *paṭṭāvalī* (see Weber's description, *ad fin.*), in which the two MSS. agree, the succession list being: Somasundara[2]–Munisundara – Jayaćandra – Ratnaśekhara[2]–Ćāritraratna-gaṇi. A adds the statistics of the whole work, in figures and words (1208 granthas); but neither commentary bears (like Peterson's MS.) a date of composition.[3] Both commentaries, moreover, are called '*nyāsa*,' without further distinctive title. The larger commentary (A) contains citations from *Dhātuparāyaṇa* (fol. 26*b*, l. 2) and Kauśika (fol. 28*b*, l. 3).

329.

Or. 5211.—Foll. 91; 18 lines; 12 in. by 4½ in.; regular and beautiful Nagari hand, with some Jain characteristics of Western India, 17th to 18th century. [H. JACOBI.]

तर्कतरङ्गिनी

TARKATARAṄGINĪ, a commentary by GUṆARATNA on another commentary by GOVARDHANA.

A logical treatise, and hence classified with the Nyāya school, but by a Jain writer. The author, who belonged to the Kharatara-gaććha, presumably flourished about the end of the 16th century A.D., as he was the *praśishya* of Jinamāṇikya Suri (V.S. 1549—1612).

The present MS. appears to be unique, and of the work commented on nothing certain can be said.

The Catalogue of MSS. in Oudh mentions (Fasc. V. 18) a commentary, in 700 ślokas, on the Anumāna-khaṇḍa of [Raghunātha] Śiromaṇi, by one Govardhana. It will be seen, however, that the present work deals not only with *anumāna*, but with the range of subjects treated of by Raghunātha and the Tattvaćintāmaṇi, taken in the order followed in those treatises.

Beg.

गोस्वामिनं नमस्कृत्य सर्वविघ्नतमोपहं ।
गोवर्द्धनकृता टीका स्पष्टा व्याख्यायते मया ॥ १ ॥
पातु वो नरकांतारयातायातक्रमच्छिदः ।
पार्श्वनाथपदद्वंद्वनखचंद्रमरीचयः ॥ २ ॥

इह खलु ग्रंथारंभे विशिष्टशिष्टाचारानुमित श्रुतिबोधितनिर्विघ्न-समाप्तिकर्त्तव्यता कं तत्परिसमा[f]प्तकामा मंगलमाचरंति यत्नकौंति अत्र मंगलं गुरुनामग्रहणमेव ॥

The usual discussion follows as to the utility of *maṅgalavāda*, ending at fol. 2*b*, l. 1.

This is followed by a short section on *samāsa*, which ends fol. 3*a*:

इति समासवादः २ ॥

Fol. 27*b fin.*:

°क्षणिकत्वमपि कुत्रापि न स्वीक्रियते व्याख्यातं प्रत्यक्षं इदानीमनुमानं निरूप्यते लिंगेति अनुमानस्येदं लक्षणं°

Fol. 43*b fin.*:

°स्याद् इति संख्येयः इत्यनुमानग्रन्थव्याख्या । अथोपमानग्रंथ-व्याख्या . . अतिदेशेति अतिदेशवाक्यार्थस्य यत्स्मरणं°

Fol. 78*b med.*:

इति समवायिग्रंथः । इदानीमभावनिरूपणं°

The discussion of *abhāva* lasts to fol. 81*a*, where an exposition of the word *buddhi* is commenced.

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[1] So B and Weber. A has (colophon of ch. 1, this part of the colophon being not given at the end of the MS.), *āśrava* for *āśrama* (*v.* Peterson, *l.c.*).

[2] See Klatt in Ind. Ant., xi. 256.

[3] Peterson's commentary was composed V.S. 1515, or A.D. 1448.

End.

°रूपेण प्रयोजनकत्वमिति भेदेन व्युत्पादनं महर्षेराशयः इति श्रीमत्खरतरगच्छाधीश्वर श्रीजिनमाणिक्यसूरिशिष्य श्रीविनयसमुद्रगणीनां शिष्येण वा° गुणरत्नगणिना गोवर्धनी प्रकाशिका तर्कतरङ्गिणी नाम्नी दृष्टा समाप्ता ॥

श्रीमद्रत्नविशालाख्य स्वशिष्या[1]धीतिहेतवे ।
गुणरत्नगणिश्चक्रे टीकां तर्कतरङ्गिणीं ॥ १ ॥
श्रीमत्खरतरगच्छे श्रीजिनमाणिक्यसूरयो ऽब्रुवन् ।
तेषां शिष्या गणयो विनयसमुद्राभिधा जयिनः ॥ २ ॥
तेषां शिष्यैरेतद्विदग्धगुणरत्नवाचनाचार्यैः ।
निजवचनैकहेतोरपरं श्रुतदेवतभक्त्यै ॥ ३ ॥

इति प्रशस्तिः ॥

330.

Add. 26,450 b.—Foll. 36 (with original foliation ranging from 187 to 472); 11 lines; Nagari, 18th century.
[WILLIAM ERSKINE.]

Detached fragments of a commentary upon a NYĀYA work, with the marginal title सु° टि° or सुधाटी°.

Probably part of the Nyāyasudhā (see Cat. I. O., pp. 688 foll.), or of a commentary on that work (*ibid.*, p. 690).

D.—VAIŚESHIKA.

331.

Add. 26,361.—Foll. 52; 15 lines; 10 in. by 4½ in.; neatly written Nagari of 17th century.
[WILLIAM ERSKINE.]

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[1] *śikhya*, MS.

किरणावली

KIRAṆĀVALĪ, a commentary by UDAYANA on PRAŚASTAPĀDA'S PADĀRTHASAÑGRAHA, itself a commentary on the VAIŚESHIKA aphorisms of KAṆĀDA.

Part I. (Dravyapadārthaprakāśa) only.

Udayana is quoted by Rāghava Bhaṭṭa, A.D. 1252 (Hall, p. 26).

According to Pandit Ćandrakānta, in the *anukramaṇikā* (pp. 19, 20) to his edition of Udayana's Kusumāñjali in the *Bibl. Indica*, Udayana is earlier than Śrīdhara (fl. A.D. 991).

An edition of the aphorisms, with the commentary and the present supercommentary, was commenced in the *Benares Sanskrit Series*, 1885.

Beg.

विद्यासंध्योदयोद्रेकादविद्यारजनीक्षये । °

Colophon:

इत्याचार्यमुकुटमणिना सरपावास्तव्याचार्य श्रीमदुदयनेन कृतयां किरणावल्यां द्रव्यपदार्थः समाप्तः । पुज्यर्षेयः श्रीभलालातच्छिष्य पुज्यतापोमुनयस्तच्छिष्येन (*sic*) मोटर्षिणा लिखितं द्रव्यकिरणावलीरूपंतथ्यं श्रीरस्तु ॥

332.

Add. 26,432 d. — Foll. 58—65 (1—8); 12 lines; 10 in. by 4 in.; neatly written Nagari, dated Saṃvat 1711 (A.D. 1654).

सप्तपदार्थी

SAPTAPADĀRTHĪ, by ŚIVĀDITYA MIŚRA.

Edited in the *Vizianagram Sanskrit Series*, and independently by A. Winter at Leipzig, both editions in 1893. Śivāditya flourished before 12th century A.D. See the prefaces of the above-named editions.

Begins (after *namaskāra* to scribe's *guru* Rūpaćandra, see below):

हेतवे जगतामेव संसारार्णवसेतवे ।

Colophon:

इति श्री श्री शिवादित्यविरचिता सप्तपदार्थी समाप्ता ॥ लिखिता च पंडित सर्व सार्वभौम . . रूपचन्द्र[1] गणि चरण . . . मधुकर गणि पूर्णचंद्रेण[1] स्वकृते ॥

संवत् १७११ वर्षे श्रावणसित चतुर्दश्यां रविवारे ॥

333.

Or. 5250 a.—Foll. 5; 14 lines; 10 in. by 4 in.; excellent Jain Nagari of 17th century, with side lines and 'conventional string-holes,' all in red. [H. JACOBI.]

Another copy.

The first two leaves contain the beginning of a commentary written on the margin, in a hand contemporary or identical with that of the text.

This commentary begins:

अव्यक्ताय नमः। हतवे जगतां॰ शम्भवे नमः। शंभु सं भवतीति अस्मादिति शंभुः तस्मै शम्भवे। इत्युक्ते श्रक् चंदनवनितादाविति व्यापि[:] स्यात् तद्यवच्छेदाय गुरवे इति पदं। ॰

334.

Or. 5250 b. — Foll. 23; 13 lines; 10 in. by 4 in.; Nagari, well written by a Jain scribe, 16th to 17th century. [H. JACOBI.]

Commentary on the SAPTAPADĀRTHĪ.

Beg.

॥ ई ३ नमो जिनाय ग्रंथारंभे नमस्क्रियंते इति शिष्टसमाचारः अथ प्रकरणं चिकीर्षुराचार्यः . . . . मंगलमाचरन् . . दर्शयति हेतवे इति आदिना श्लोकेन अस्यायमर्थः शंभवे नमः शंमुखं भवति यस्मात् स शंभुस्॰

End.[2]

॰अभ्युदयनिःश्रेयसयोरिति मंगलादीनि मंगलमध्यानि मंगलांतानि शास्त्राणि प्रथंते आयुष्मन् श्रोतृकाणि भवंति अतो ऽत्र मंगलाचरणमाचरति सप्तद्वीपाधरा यावदिति . . . तावत्कालं इयं सप्तपदार्थीवस्तुप्रकाशनी (*sic*) अस्तु भूयात् इति सप्तपदार्थीयं टीका समाप्तं ॥

335.

Add. 26,452 e.—Foll. 42—45 (१–४); 25 lines; 10 in. by 3½ in.; fine Jain Nagari, dated [V.]S. 1586 (A.D. 1529). Last leaf considerably mutilated.

प्रमाणमञ्जरी

PRAMĀṆAMAÑJARĪ, by ŚARVADEVA,[3] called TĀRKIKAĆAKRAĆŪḌĀMAṆI.

A treatise of the Vaiśeshika school.

Bühler (Report . . Kashmir, p. xxvi.) records a MS. of this work, dated in the 11th century A.D.

For an account of the work, with a commentary, see Cat. I. O., p. 666.

Begins: कासारतीर॰ (see Peterson, Rep., iii., pp. 265-66).

Ends:

नाक[ा]शे व्यभिचारः। तस्यापि तथा साधनात् ॥ इति तार्किकचक्रचूडामणि शर्वदेव-विरचितायां प्रमाणमंज[र्यां]भावः पदार्थः ॥ ७ ॥ संवत् १५८६ वर्षे लिखितं समाप्तं ॥

336.

Or. 5229.—Foll. 15; 7 lines; 9 in. by 4 in.; legible Nagari of 18th century. [H. JACOBI.]

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[1] Doubtless Jains. The writing has the general appearance, though not all the more difficult peculiarities, of a Jain hand.

[2] It may be noted that the conclusion (not however the commencement) of the commentary described by Rāj. Mitra (Bikanir, no. 1171) is similar. The other commentary, forming no. 1172 in the same catalogue, is, like the present, the work of a Jain writer.

[3] This form, with which compare Sarvavarman, is confirmed by Peterson's MS., *op. cit.*, p. 266. 2. Correct Cat. Catt. and Cat. I. O. accordingly.

पदार्थपारिजातः

PADĀRTHAPĀRIJĀTA, by KṚISHṆAMITRA ĀĆĀRYA.

A short treatise on the seven *padārthas*, 'objects of proof' in the Vaiśeshika school.

Of the author, who was a prolific writer,[1] little seems to be known beside the names of his father (Rāmasevaka) and grandfather (Devīdatta).

Beg.

द्रव्यगुणकर्मसामान्यविशेषसमवायाभावास्सप्तपदार्थाः । पृथिव्यप्तेजोवाय्वाकाशकालदिगात्ममनांसीति नव द्रव्याणि । घृतघटादिषु द्रव्यत्वाग्रहाद्द्रव्यत्वजातौ किं मानमिति चेत् । °

The work is subdivided into *khaṇḍas*, not, however, numbered.

Fol. 9*a*:

°यथा घटत्वविशिष्ट इति ॥ इति प्रत्यक्षखण्डं ॥

The next chapter begins:

अनुमितिकरणमनुमानं । °

The last subject discussed is the seventh and last *padārtha*, *abhāva* (fol. 15):

अभावो द्विविधः । संसर्गाभावो ऽन्योन्याभावश्च । आद्यस्त्रिविध . . . को भावो ऽन्योन्याभावः ॥

इति श्रीमदाचार्यकृष्णमित्र कृते पदार्थपारिजाते शब्दखण्डस्समाप्तः ॥

337.

Add. 26,358 f. — Foll. 51—53 (1—4); 15 lines; 9½ in. by 4 in.; minute, but clear Jain Nagari of 16th to 17th century.

[WILLIAM ERSKINE.]

तर्कसंग्रहः

TARKA-SAṄGRAHA, of ANNAMBHAṬṬA.

A short manual of logic. Edited and translated by J. R. Ballantyne, and often printed in India.

Begins[2] (as in editions):

निधाय हृदि विश्वेशं°

Ends:

कणादन्यायमतयो र्लघुव्युत्पत्तिसिद्धये ।
अन्नंभट्टेन विदुषा रचितस्तर्कसंग्रहः ॥

लिपिकृतो यं – – –[3] रामविमल गणिना ॥

338.

Or. 5214. — Foll. 7; 10—12 lines; 11 in. by 5 in.; Nagari of Western India, 19th century.

[H. JACOBI.]

The same work.

The margins contain a considerable number of annotations, presumably derived from some of the numerous commentaries on the work.

The first note begins:

विप्नभिन्नत्वे सति विप्नध्वंसप्रतिबंधसंसर्गाभावभिन्नत्वे सति°

Colophon:

इति तर्कसंग्रहः समाप्तः . . । लिखितं व्यासचुनीलाल स्वपठनार्थं ॥

339.

Or. 5218.—Foll. 10; 8 lines; 10 in. by 4½ in.; clear Nagari, dated [V.]S. 1770 (A.D. 1713).

[H. JACOBI.]

The same.

Colophon:

संवत् १७७० वर्षे कार्त्तिक शुक्लपक्ष्यां बुधे लिखितो ऽयं ग्रंथः ॥

Three lines follow in a smaller and somewhat later hand, containing a logical note, beginning:

स प्रसंग उपोद्घातहेतुतावसरस्तथा ॥

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[1] Aufrecht, Cat. Catt., p. 121-2, where upwards of thirty treatises are mentioned; cf. *corrigenda*, p. 780.

[2] The Jain 'diagram' precedes.

[3] An erasure of three letters, रामि or मसि.

340.

Or. 5216. — Foll. 4; 9—13 lines; 10 in. by 4 in.; written by a Jain scribe or scribes in the 18th century, in good Nagari. [H. Jacobi.]

The same, with marginal glosses.

The glosses are written in a fine and excellent hand; they are mostly short verbal explanations, of which the first two may serve as examples: [on निधाय, the first word of the text] नितरां स्थापयित्वा . . . . .; [on विश्वेशं] जगन्नियंतारं सांब सदाशिवं [cf. Tarka-pradīpikā, *init.*]

End.

इति तर्कसंग्रहः समाप्तः ।

341.

Or. 5215.—Foll. 14; 13 lines; 11 in. by 5 in. Same writing as Or. 5214. [H. Jacobi.]

तर्कसंग्रहदीपिका

Tarkasaṃgraha-dīpikā, commentary by Annambhaṭṭa, on his Tarkasaṃgraha.

Printed in India, both separately (Bombay, 1863) and with the main work (*ibid.*, 1876).

Begins (as in editions):

विश्वेश्वरं सांबमूर्त्तिं प्रणिपत्य°

The present copy has no title or colophon, and lacks even a few of the last lines of the text.

It ends with the words:

मिथ्याज्ञाननिवृत्तेर्ज्ञानमात्रसाधनत्वात् ॥

which occur at p. 48, l. 8 of the edition of 1876, above cited.

342.

Or. 5217.—Foll. 9; 17 lines; 10 in. by $4\frac{1}{2}$ in.; well-written Nagari of Western India, 18th to 19th century. [H. Jacobi.]

The same.

Text ends (as in editions):

°इति सर्वं रमणीयं ॥ इति श्रीमदन्नभट्टोपाध्यायकृततर्कसंग्रहदीपिका समाप्ता ॥

After this, ten lines (of epilogue?) follow, beginning:

ननु भोः प्रकाश्यते ऽत्र क्रियते इति कथं नोपात्तं तत्र समाधानं°

and ending:

तत्वज्ञाने सति निःश्रेयसाधिगमः कथं न जायते ॥

343.

Or. 5219.—Foll. 29. Same size and writing as Or. 5218. [H. Jacobi.]

The same.

Subscription:

इति श्रीमहोपाध्याय श्रीमदद्वैतविद्याचार्य श्रीमद्राघव सोमयाजी कुलावतंस श्रीमत्तिरुमलाचार्यवर्यस्य सूनुना अन्नंभट्टेन कृतास्वकृततर्कसंग्रहस्य दीपिका संपूर्णा ॥

344.

Or. 5220.—Foll. 23; 9 lines; 10 in. by 4 in.; excellent Nagari, written by Pandit Dharmasundara at Bikaner, V.S. 1822 (A.D. 1765). [H. Jacobi.]

The same.

A few marginal notes are added.

Colophon:

इति [श्री-]मदन्नभट्टोपाध्यायकृत तर्कसंग्रहदीपिका समाप्ता ॥ संवत् १८२२ वर्षे मार्गशीर्षार्जुनचतुर्दशी कर्मवाट्यां । लिखितेयं तर्कदीपिका पं । धर्मसुंदरेण ॥ श्री बीकानेरमध्ये ॥

345.

Or. 5238.—Foll. 31; 17 lines; 10 in. by 4 in.; regular Jain hand, dated [V.]S. 1725 (A.D. 1668). [H. Jacobi.]

भाषापरिच्छेदः

BHĀSHĀPARIĆĆHEDA of VIŚVANĀTHA PAÑĆĀNANA, with the author's commentary SIDDHĀNTAMUKTĀVALĪ.

A treatise on the Nyāya-Vaiśeshika school of philosophy.

Edited and translated by Röer in the *Bibliotheca Indica*, and more recently (1882) edited with various readings, by Vindhyeśvarīprasāda Dube at Benares, under its less usual title of Kārikāvalī.

Of the author, who wrote several other treatises, little is known.[1]

The text begins as in the editions: (Siddh.-Mukt.) चूडामणिकृतविधुर्वलयीकृत वासुकिः; (Bh.-p.) नूतनजलधररुचये°

End.

इति श्री विद्यानिवास सुत श्री विश्वनाथपंचाननकृतौ भाषापरिच्छेद विवृत्तै सिद्धांतमुक्तावल्यां गुणपदार्थः समाप्तः । . . संवत् १७२५ वर्षे आषाढ(?) सुदि ८ दिने ॥ श्री राजनगरमध्ये लिखितं ॥

The first 16 leaves contain copious marginal annotations in several hands, including even (fol. 6*a*, top margin) a note of a various reading.

346.

Or. 2156b.—Foll. 118—127; 13—16 lines; 10 in. by 4½ in.; irregular writing of the 18th century; corrected, but still faulty.

मुक्तावलीप्रकाशः

Fragment of the MUKTĀVALĪ-PRAKĀŚA, by MAHĀDEVA BHAṬṬA (DINAKARA), a supercommentary on the BHĀSHĀPARIĆĆHEDA.

The work is a gloss on the Siddhāntamuktāvalī, Viśvanātha's commentary on his well-known work of the Nyāya school, the Bhāshāpariććheda. Both the text and these commentaries have been several times printed. See also Eggeling and Windisch, Cat. I. O., p. 674, where the authorities are given for the tradition that Bālakṛishṇa Bhaṭṭa, the father of our commentator, assisted his son in the present work. It bears the fuller title *Nyāyasiddhāntamuktāvalīprakāśa*, and from its author that of *Dinakarī*.

The present fragment contains the commentary on śl. 70—81 (the original verses, however, are not numbered in this MS.), a passage extending from p. 147, l. 3 (of supercommentary) to p. 168, l. 10 (of supercomm.) in the Benares edition of 1882.

E.—YOGA.

347.

Add. 26,433b.—Foll. 7; 9 lines; 8 in. by 3½ in.; Nagari of 18th century on European paper.

YOGA SŪTRAS (here also called SĀṄKHYAPRAVAĆANA[2]).

The Yoga aphorisms attributed to Patañjali; in four pādas. Frequently printed.

Colophon:

इति पतंजलिसूत्रे सांख्यप्रवचने व्यासभाष्ये कैवल्यपादश्चतुर्थः ॥

The above subscription is erroneous, as the MS. contains only the text of the Sūtras (except that of iv. 34), and the two introductory stanzas (*yas tyaktvā°*) of the Bhāshya ascribed to Vyāsa.

348.

Add. 26,451b.—Foll. 23—42 (2—21; fol. 1 missing); 10 or 11 lines; 8½ in. by 4 in.; two Nagari hands of 18th to 19th century.

[WILLIAM ERSKINE.]

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[1] Cf. note 1, in the preface of the Benares edition, where the editor assigns to him, on the strength of the antiquity of MSS. of his works, a date of at least 500 years from the present time, and mentions a tradition that he lived in Bengal.

[2] This curious description occurs elsewhere, Aufrecht, 'Cat. Catt.' *s.v.*

SIDDHASIDDHĀNTAPADDHATI, by GORAKSHANĀTHA.

A Yoga treatise in six chapters (*upadeśa*), by Gorakshanātha, completed (or written out as by an amanuensis ?) by Śaṅkaranātha.

On the spiritual lineage of the author, see F. Hall, 'Contribution,' p. 16; for his other works, Aufrecht, 'Cat. Catt.,' p. 165.

For the beginning (wanting in our MS.) and a considerable extract from ch. 1, see Cat. I. O.,[1] p. 602.

Ch. 1 ends, fol. 26(5)*b* :

इति गोरक्षनाथकृतौ मिद्धसिद्धांतपद्धतौ पिंडोत्पत्तिप्रथमोपदशः। इति [गर्भवलि-][2] पिंडोत्पत्तिः।

Ch. 2 ends at fol. 30*a*, l. 1; ch. 3, at fol. 31*b*, l. 4; ch. 4, at fol. 33*b*, l. 9; ch. 5, at fol. 37*a fin.* In the last chapter the following sectaries are mentioned: *Pāśupataḥ*, *nagno Digambaraḥ* (fol. 39*a*); *Śaivāḥ*, *Pāśupatāḥ*, *śāktāḥ(?) Kāpālikāḥ*, *Śāmbhavāḥ*, *Sāṃkhyāḥ Vaishṇavāḥ* (fol. 40*a fin.*); *Bauddhajinaśrāvakāḥ*, *Ćārvākāḥ* (fol. 40*b*).

Ends :

मया शंकरनाथेन सिद्धसिद्धांतपद्धतिं।
लिखितं[ा] यः पठेद्भक्त्या स याति परमां गतिं॥
विदधात्व° (*v.* Cat. I. O.)

इति गोरक्ष° सिद्ध° अवधूतयोगिलक्षणं नाम षष्ठोपदेशः॥

349.

Or. 3568. — Foll. 57[3] (wanting 16 and 27); 5 lines; at present about 11½ in. by 1½ in., but originally larger, as the edges have been a good deal worn away. Palm-leaf; written in the transitional form of hand between Gupta and Nagari as used in Nepal in the 9th to 11th century A.D. [DR. GIMLETTE.]

YOGAYĀJÑAVALKYA (fragment).

A treatise on devotion, the use of mystic syllables, the suppression of the breath, and other Yoga practices. It differs from the work of similar name (Yogi-yājñ°) printed at Calcutta in 1893.

Begins:

नमो योगेश्वराय।

मिथिलस्थं महात्मानं सर्वयोगेश्वरेश्वरः।
भगवान्याज्ञवल्क्यस्तु मुनिसंघैस्समावृतम्।
जनाद्यैर्नृप[4]-वरैः शिष्यैश्चैव मुमुक्षिभिः।
. . . . . .
तत्रासीनं मुनिवरं ध्यानयोगपरायणं।
सर्वसंशय[5]च्छेत्तारब्रह्मकल्पाम्महाद्युतिम्।
तं पृच्छंति महात्मानं ऋषयस्संभृतव्रताः।

A number of questions ensue, of which the following (fol. 2*b*) may be taken as specimens:

कथं सन्मार्जनं कुर्यान्मन्त्रैर्वरुणदेवतैः।
केनाक्षरेण मन्त्रेण धारणा धार्येत कथं॥

The sage makes his answer:

ब्राह्मणानां हितार्थाय सर्वयोगविदाश्चैव (*ibid.*, *ad fin.*)

The first part deals with the use of sacred syllables and formulae:

ओंकारप्रणवं ब्रह्म सर्वमन्त्रेषु नायकं

and in particular of *Om*.

This section ends (fol. 15*a*):

°श्लोकानां द्वे शते पूर्णे . . .॥ योगयाज्ञवल्क्ये ओंकारनिर्णयोन्नामाध्यायः प्रथमः॥

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[1] The MS. no. 2198 at Berlin is the same work. It is described by Weber at Bd. ii., p. 1175, who, however, classes it with Vedānta, and would have us accept Siddhisiddhānta° as the correct title.

[2] These words, added in the margin, appear to be the origin of the curious form *garbholi* at fol. 25*b*, l. 8, and the corresponding passage of the India Office MS.

[3] The leaves are numbered by the archaic system of akshara notation. How soon in Nepal (though a similar plan is still in vogue in S. India) the knowledge of this notation passed away may be proved from the numbers 20—29 (घ), which had been wrongly renumbered 30—39 in figures by no means modern.

[4] A mark like Visarga appears to do duty as hyphen at end of line 1 of the MS.

[5] संसय MS.

Ch. 2, *Vyāhṛiti-nirṇaya* ends 17(16)*b*; Ch. 3 (79 ślokas) *gāyatryā-nirṇ°* 23(24)*a*.

The next prakaraṇa begins:

अत ऊर्ध्वं प्रवक्ष्यामि सन्ध्योपासननिर्णयम् ।

At fol. 33(35)*a* the use of the *aghamarshaṇa* prayer is enjoined, Manu, xi. 261, 259, 260 being quoted, with the prefatory expression '*smṛitikārair udāhṛitam.*' At fol. 33(35)*b*, on the subject of *mārjana*, occurs a legend of Kokila rājaputra[1] and Drupada. At fol. 34(36)*a*, l. 2, begins the discussion of *prāṇāyāma*:

योगयाज्ञवल्क्ये प्राणायामप्रत्युदाहार(*sic*) भवेत् । प्राणायाम चतुर्थस्तु प्रसाङ्ग(?) इति वस्तुत: fol. 37(39)*b fin.*

Foll. 40(42)*b*—43(45)*a* deal with Hiraṇyagarbha.

A section, not numbered, on *dhyāna* ends fol. 50(52)*b*, l. 1.

In the four remaining leaves the subject for discussion is:

उपस्थानं . . सूर्यस्य क्रियते यथा ।

The last legible words of the MS. are:

ज्ञातिप्राधान्यकन्नास्ति एकजाति . . .

Palæographical Notes.—This is probably the oldest Sanskrit MS. in our collection. At a first glance it might seem to rank with the 9th century MS. of the Cambridge collection, or even with the Horiuzi documents.

For archaic forms I would specially note initial *Ṛi* (fol. 1*b*. 3, *med.*; fol. 5*b*. 3, *init.*), *th* and *dh*. These forms correspond almost exactly[2] with those[3] of a Cambridge MS. (Add. 1049) of A.D. 846. The triangular initial *E*,[4] which lasted into the 12th century in Nepal, is also archaic; the same applies to *ṇ*. ई for *I* is curious (fol. 12*b*. 3); the commoner Nepalese ई also occurs (fol. 49*b*).

In spite of the curiously stiff and archaic look of the writing, some features suggest a date rather later than the 'transitional Gupta' period. One of these is in respect of open tops, to which I have elsewhere[5] called attention as an archaic feature.

In this MS. the open forms only survive quite sporadically[6] and as if by chance. Another modern-looking letter is *ś*, resembling the Bengali শ.

VI. GRAMMAR.

A.—PĀṆINĪYA.

350.

Add. 26,444 c.—Foll. 24—31; 8—10 lines; 10 in. by 4 in.; two Nagari hands of 19th century. [WILLIAM ERSKINE.]

Fragments of PĀṆINI'S SŪTRAS.

Adhy. VIII. ii.—iv. and VI. iv. First fragment dated Śaka 1723 [elapsed] (A.D. 1804), and copied by Rāmaćandra Jyotishi.

351.

Add. 26,424 d.—Foll. 21—24; 8 lines; 10 in. by 4 in.; Nagari, 19th century.

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[1] Kāṭhaka, *ap.* Weber, I. St., iii. 460.

[2] In *th* the cross-stroke is occasionally modified into a curve for quick writing, thus ध, with top of the letter omitted.

[3] Reproduced from the Table of Letters of my Cambridge Catalogue in Bühler's 'Indische Paläographie,' Taf. vi., column vii.

[4] Top of triangle occasionally left open; e.g. twice fol. 17*b*, ll. 1 and 3.

[5] Cambridge Cat., pp. xliii. sqq.

[6] E.g., *pa* at fol. 19*a*. 5 *init.*; and *y* often when the last member of a conjunct.

लिङ्गानुशासनम्

LIṄGĀNUŚĀSANA (Pāṇinīya), with BHAṬṬOJĪ-DĪKSHITA's comment (fragment).

The present chapter, on genders, forms the concluding section of Bhaṭṭojī's Siddhānta-kaumudī. The sūtras, generally marked in red in the MS., are, however, unduly ascribed to Pāṇini (Franke, Hemacandra's Liṅgān., p. xi., and Die indischen Genuslehren, p. 16).

The MS. contains ch. i. and ii. 1—50, corresponding to vol. ii., pp. 625—631 of the second Calcutta edition (1871) of the Siddh.-K.

352.

Add. 26,424a.—Foll. 16; 10 lines; 10½ in. by 4 in.; Nagari of 18th century.

धातुपाठः

DHĀTU-PĀṬHA PĀṆINĪYA in the redaction of BHĪMASENA.

Bhīmasena (Aufrecht, Cat. Catt.) is quoted by Rāyamukuṭa (15th century).

Begin:

भूसत्तायां॥ उदात्तःपरस्मैभाषः॥१॥ एध वृद्धौ॥ स्पर्द्ध संघर्षे। गाधृ प्रतिष्ठा लिप्सयोर्ग्रंथे च॥ बाधृ लोडने॥

End.

. . . तरण संत्वरणे ३४ . . . दुवस् परिचर्यायां ४८ पूर्वस्तम्र इत्येके॥ इति भीमसेनविरचितो धातुपाठः समाप्तः॥

The above readings do not correspond exactly with those of the two MSS. of the work of which descriptions have been published (Cat. I. O., no. 686; Rāj. Mitra, 'Notices,' no. 2536). Moreover, our MS. contains an additional chapter on denominative roots (ending as above), not corresponding with the ordinary Pāṇinīya Dhātupāṭha. The text with which the India Office MS. ends occurs at fol. 15*b*, l. 4 of our copy.

After the end of Bhīmasena's text occur 10 lines, introduced by the words अत्राह श्रीभोजः (extracted from the Śri-Bhojavyākaraṇa?[1]), and dealing with some of the same roots as the additional chapter of Bhīmasena just mentioned. This batch of roots commences in both sections with the root *kaṇḍūñ*.

353.

Or. 2150a–f.

Fragments of PATAÑJALI's MAHĀBHĀSHYA and of commentaries on it.

Or. 2150*a–c* (= ff. 1—134).—Foll. 134; 8 lines; 10 in. by 3½ in.; careful Nagari writing of 17th to 18th century.

A.—Foll. 1, 2.

Mahābhāshya text (I. iv. 1—4).

This fragment corresponds to Kielhorn's edition I., vol. i., pp. 296 and 297, ll. 1—14.

B.—Foll. 3—133; original numbering 7—24, 28—81, 83—141, with corresponding *lacunae*.

The commentary on the Mahābhāshya, called *Bhāshyapradīpa*, by *Kaiyaṭa*, son of Jaiyaṭa.

This fragment corresponds to the text of Kaiyaṭa (without the Mahābhāshya) of Goldstücker's facsimile, vol. i., from p. 88, l. 3 middle to p. 324, l. 13 (= Pāṇ. I. i. 3—70).

C.—A single leaf, now numbered 134, the original numbering being lost, and apparently belonging to one of the missing passages in no. 1 or 2 above.

Or. 2150*d–e*.—Carelessly written hand of 18th century?; 10—12 lines; 10½ in. by 4 in.

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[1] Weber, Cat. Berl., ii., no. 1636.

D.—Foll. 135—40 (originally [1, 2] 3—6).

Bhāshyapradīpa, fragment of adhy. I., pāda i., *āhnika* 3.

This fragment was evidently written to complete fragment B, as the leaf-numbering of the latter begins at 7, and the text also reaches from the point (see above) where this ends.

The present fragment does not, however, commence the *āhnika* (*āhn.* 3), but at a point corresponding to p. 77, l. 4 *init.* in Goldstücker's facsimile. As *āhnika* 3 commences on p. 75 of that edition, it would seem that a single and possibly unnumbered leaf preceded the present fragment.

E.—Foll. 141—254. The original numbering is 5—123. Besides foll. 1—4 the following leaves are wanting: 42, 49, 54—57. The number 116 is repeated.

Mahābhāshya, fragment of *text* only.

The passage of the text, which occurs in Mahābh. I. i. 3—9, corresponds to Kielhorn, *op. cit.*, vol. i., pp. 40—190.

The present extract commences abruptly in the middle of the word [परास्रे]डितम on p. 40, l. 11.

It was accordingly doubtless copied in order to serve as a text MS. for *āhnikas* nos. 3 and following, for which we have Kaiyaṭa's commentary in 2150, 2 and 4 above.

F.—One leaf, numbered 16, similar in size and in writing to the above, and of the 18th century, taken from a *grammatical* work.

354.

Add. 26,446 b.—Foll. 26—36 (orig. 1—9, 12, 13; 10, 11 missing); 12 lines; 14 in. by 5 in.; regular Nagari of 18th century.

[WILLIAM ERSKINE.]

भाष्यप्रदीपविवरणम्

Fragments of the supercommentary on MAHĀBHĀSHYA, called BHĀSHYAPRADĪPA-VIVARAṆA, by IŚVARĀNANDA.

The fragments comprise the greater portion of adhyāya I., pāda i., *āhnika* 1.

The work is a commentary on Kaiyaṭa's Bhāshyapradīpa. Other MSS., also imperfect, are described by Weber, Cat., i., no. 727, and Eggeling, Cat. I. O., no. 589. Of the author nothing seems to be known.

Begins:

भाष्यं व्याचिकीर्षुश्चिकीर्षितस्य ग्रंथस्याविघ्नेन समाप्तये॰

Subscription to *āhn.* 1:

इति श्रीमत्परमहंसपरमव्राजकाचार्यवर्यसत्यानन्द[1] शिष्येश्वरानन्द विरचित भाष्यप्रदीपविवरणे प्रथमाध्यायस्य प्रथमपादे प्रथमाह्निकं ॥

355.

Add. 26,427 b.—Foll. 16—52 (original leaf-numbering often broken away); 9—11 lines; $9\frac{1}{2}$ in. by 4 in.; several writings, Nagari, mostly of 16th to 17th century.

प्रक्रियाकौमुदी

Fragments of the PRAKRĪYĀ-KAUMUDĪ of RĀMAĆANDRA, son of Kṛishṇa.

The fragments[2] belong, as the marginal abbreviation प्रक्रि॰ कु॰ shows, to section 1 of the grammar on Subanta. The first leaf was the second or third of the original MS., as it contains the end of the *hala-sandhi* and the beginning of the *visarga-sandhi*.

On the work, a re-arrangement of Pāṇini's sūtras, and its author, see Eggeling, Cat. I. O., pp. 164 foll. (author's genealogy, pp. 167-68).

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1 Also called Rāmaćandra Sarasvatī.

2 For a single leaf of another MS., see Add. 26,451 (no. 388), fol. 85.

356.

Add. 5581.—Foll. 262, 167. In European book-form, folio. On the writing and collection, see Add. 5582 (no. 420). An English title is followed by the initials 'C. W.' in the writing noticed under no. 378. [Halhed.]

सिद्धान्तकौमुदी

Siddhāntakaumudī of Bhaṭṭojī Dīkshita, as far as the end of the *tiṅ-anta* section.

There are a few marginal glosses on the first few pages.

Begins (as in printed editions):

मुनित्रयं नमस्कृत्य°

Ends (=Calc. ed. 1864, ii. 296):

इति लकारार्थप्रक्रिया ॥ इति भट्टोजीदीक्षित विरचितायाः सिद्धांतकौमुद्या उत्तरार्द्धं तिङंतं समाप्तम ॥

357.

Add. 26,455.—Foll. 105, 106. [William Erskine.]

Fragment of Siddhāntakaumudī.

Passage occurs at vol. ii., pp. 619—622, of the edition of Calcutta, 1864.

358.

Or. 2698.—Foll. 164, in European book-form, 4to, copied on European paper, with about 26 lines to a page, in the Malayalam-Grantha[1] character, probably early in the 18th century.

Part of a commentary, called Mitavādinī, on the Siddhāntakaumudī.

For the text, compare no. 356. This MS. extends only as far as the middle of the Tat-parusha section, where compounds involving *upamāna* (Pāṇ. ii. i. 55—6) are discussed (=ed. cit. i. 1—359). Neither original sūtras nor Bhaṭṭoji's text is given in full; in fact, the work seems rather a discussion of selected points than a regular commentary. No other MS. of it appears to be known.

Text begins:

नेह्रूस्वामिनन्नत्वा पङ्क्तिमाणास्यमच्युतं ।
सिद्धान्तकौमुदीव्याख्यां करोमि मितवादिनीं ॥

सिद्धान्तकौमुदीव्याख्या प्रसिद्धास्ति मनोरमा ।
तत्र द्वयाकृतमूपं तन्नात्र प्रतिपद्यते ॥

विघ्नविघातात्य कृतम्मङ्गलं शिष्यशिक्षायै निबद्धन्नवचिकीर्षितं प्रतिजानीते ॥

मुनित्रयमित्यादिना त्रयः अवयवयः यस्य त्रयं°

MS. ends abruptly:

ये पूर्वं सामान्यमुक्ता तद्वति द्रव्ये ॥

359.

Add. 26,385, 26,386.—Foll. 66, 65; 11, 12 lines; 18th century. [William Erskine.]

मध्यसिद्धान्तकौमुदी

Madhya-Siddhāntakaumudī, by Varadarāja.

The largest of the three abridgments of Bhaṭṭojī-dīkshitā's Siddhāntakaumudī, by his pupil Varadarāja. Other pupils of Bhaṭṭojī-dīkshita seem to have flourished in or about the 16th century (Add. 26,337), so that this may be roughly taken as the era of the present work.

For an account of its contents, see Aufrecht, Cat. Bodl., p. 165*b*, and Rāj. Mitra, Descr. Cat. Grammar, p. 92. The first portion

[1] Burnell, S. I. P., ed. 2, p. 43, note 2. The forms of *n* dental and of several other letters have the characteristics of the more archaic Malayāḷam alphabet, first made known through the publications of Paulinus a Sancto Bartholomæo.

of the present MS. (=Add. 26,385) extends to the end of the *tiṅ-anta* section, the rest of the work is found in the other portion.

Beg.

नत्वा वरदराजः श्री गुरून्भट्टोजिदीक्षितान् ॥
करोति पाणिनीयानां मध्यसिद्धांतकौमुदीम् ॥

Colophon:

इति स्वरप्रक्रिया एषा वरदराजेन बालानामुपकारिका ॥ अकारिपाणिनीयानां मध्यसिद्धांतकौमुदी ॥

The extent of the work [in granthas] is given in figures, and by the chronogram *khavāṇakaravahni*, 3250.

360.

Add. 26,436b.—Foll. 21; 8—10 lines; 11 in. by 4½ in.; Nagari of 18th century.

[William Erskine.]

Fragment of the same work.

This fragment terminates with the *sūtra* न चवाहा° (Pā. viii. i. 24) occurring at the end of fol. 16*b* in MS. Add. 26,385.

B.—KĀLĀPA (KĀTANTRA).

361.

Add. 4830a–d.—A collection of Sanskrit MSS. more or less fragmentary, and smaller fragments both in Sanskrit and in Bengali, written on palm-leaves, 16 in. by 1 in., in handwritings of the 15th to 17th centuries.

[Presented by Alex. Dow in 1767.]

None of the works have outside titles or general colophons at the end.

On the first leaf occurs the general, though apparently erroneous, description, 'Neadirsen Shaster' [Nyāyadarśana?]. This is followed by the name of the donor, 'Alex. Dow.'

a. Foll. 73 (1—43, 45—73); 3, 4 lines.

कातन्त्रम्

Part of the Kātantra grammar,[1] by Śarvavarman, with Durgasiṃha's Kātantra-vṛitti, iii. i.—vi. 85.

The portion corresponds with pp. 152—265 of Dr. Eggeling's edition of text and commentary, and treats of conjugation, &c. (*ākhyāta*).

Pāda 1 ends, fol. 12*a*:

इति दौर्गसिंह्यां वृत्तावाख्याते प्रथमः पादः समाप्तः ॥

Pāda 2 ends fol. 28*b*.

[Add. 4830*b*, see no. 235. Add. 4830*c*, see no. 380.]

d. The collection concludes with nine leaves not bearing original pagination. They are chiefly Sanskrit, but some Bengali occurs. They refer to (1) astrology, (2) philosophy, with lists of names of authorities, (*c*) a grant of property in Bengali, and (*d*) accounts in the same language.

The handwritings in the above collection show some variety of age; but in the separate consonantal forms little archaism can be detected. च and व are hardly distinguishable.

The following compound letters show archaic forms:

क (occasionally used for कि), *ku* and *kṛi*; also *tya* and *tva*.

362.

Or. 3562a–e.—A collection of tracts on grammar, belonging to the Kātantra. Bengali writing copied on palm-leaf (12 in. by 1½ in.)

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[1] A S'ārada MS. of the rare commentary of Jagaddhara on this grammar is in the possession of the Duke of Bedford.

by one Kāsrīvāgīśvara, for a Buddhist[1] patron, in V.S. 1479, *elapsed* (A.D. 1423). 134 leaves in all. [DR. GIMLETTE.]

a. Foll. 1—69.

कृत्पञ्जिका

KṚIT-PAÑJIKĀ, the fourth and last section of the KĀTANTRA-VṚITTIPAÑJIKĀ, a commentary by TRILOĆANADĀSA on the KĀTANTRA, and on its *vṛitti* by DURGASIṂHA.

A considerable portion of the *pañjikā* has been printed in India, but apparently not as yet the present section.

Other MSS. of the work are described in the Catalogues of the Bodleian (no. 377) and India Office (p. 198).

Each sūtra of the Kātantra appears to be cited, but in an abbreviated form.

Triloćana is cited by Vopadeva, who flourished in the latter half of the 13th century A.D. (Eggeling, Cat. I. O., p. 230).

Begins:

नमो मञ्जुकुमाराय ॥ वृक्षदि . . . कृतिना [Eggeling, Kātantra, p. 299] इत्यादि । वृक्षादय इव वृक्षादिवत्°

Ends:

°अत एव धातोर्वे[*ibid.*, p. 463, l. 4]त्युक्तं ॥ इति कृत् पञ्जिकायां त्रिलोचनदासविरचितायां षष्ठः पादः सम्पूर्णो इति समाप्तः ॥ ॥ श्री महास्थविर श्री वररत्न महानुभावानां पुस्तीति । वृत्तित्रय[2] विवरणपञ्जिका त्रिलोचनदास विभञ्जिता लिखिता काश्रीवागीश्वरेण यथादृष्टमिति परिहारो ऽत्र सर्वथा शोधनीया सद्भिरिति । ज्येष्ठ शुदि १४ सोमे दिने लिखित्वा सम्पूर्णिता(!) चात्र ॥

No year is given, but doubtless the MS. was copied in the same year as the accompanying tracts, by the same scribe.

b. Foll. 14 and a fraction (see below), now 70—84*a*.

परिभाषावृत्तिः

PARIBHĀSHĀ-VṚITTI, by DURGASIṂHA.

A work on the *paribhāshās*, or rules for the application of sūtras in the Kātantra school, by the chief commentator of the school.

The treatise is briefly described by Eggeling, Cat. I. O., p. 204, and the beginning of our MS. corresponds (after invocation of Buddha) fairly closely with his:

प्रणम्य सदसद्भावध्वान्तविध्वन्सभास्करं
वाग्मयं परिभाषार्थं वक्ष्ये बालावबुद्धये ।

इह हि सूत्रेष्वेव हि तत्सर्वं यद्वृत्तौ°

The *paribhāshās*, 62 in this copy, are numbered. The concluding *paribhāshā* of the India Office MS. (उत्सर्गापवाद°) occurs here as no. 61. The last section in our MS. begins:

व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणं ॥

It ends:

अन्यथा पदान्ताकारस्य लोपे सन्देहे स्त्रियामिति निर्देशो ऽनर्थकः स्यात् ॥ ६२ ॥ इति दुर्गसिंह-विरचिता परिभाषा वृत्तिः समाप्ता ॥

This conclusion occurs in fol. 84*a*(15), and the MS. proceeds without break to the next work.

c. Foll. 2 (15*a*—16, now 84, 85).

परादिव्याख्यावृत्तिः

PARĀDIVYĀKHYĀ-VṚITTI, by SARVADHARA UPĀDHYĀYA.

A short treatise, in four sections only, similar in character to the preceding work, and possibly to be regarded as an appendix to it (*pariśishṭa*).

[1] Brought from Nepal: see the preliminary note on this MS. by the present writer in J. R. As. Soc. for 1888, p. 552. For the connection between the Kātantra school and Buddhism, cf. *inter alia* the Sambandhoddyota (no. 363). The India Office collection (Cat., p. 197) contains another MS. of the school written in Nepal.

[2] This perhaps refers to Triloćana's gloss on the three previous sections of the grammar, of which the present is the fourth and last.

For the topic in general, compare Paribhāshenduśekhara, § 38 sqq., Kielhorn tr., pp. 185 sqq.

No work of Sarvadhara has hitherto been discovered. Aufrecht (Cat. Catt., *s.v.*) notices citations of him by Rāyamukuṭa (fl. c. A.D. 1431), and by another commentator on the Amarakosha, also in the Dhāturatnākara, a work of the Vopadeva-school of grammar.

Begins:

नमो बुद्धभट्टारकाय ॥ विप्रतिषेधे परं कार्यं ॥ विप्रतिषेधो ऽन्योन्यप्रतिषधनं । °

Section 2 begins, fol. 84(15)*b*:

नित्यानित्ययोर्नित्यो विधिर्बलवान् ।

Section 3 begins, fol. 85(16)*a–b*:

अन्तरङ्गबहिरङ्गयोरन्तरङ्गो विधिर्बलवान् ।

Section 4 begins:

सावकाशनिरवक° निरव° बल°

Ends:

°एतेन पूर्वाकारः परान्नित्यं नित्यादन्तरङ्गमन्तरङ्गाच्चानवकाशं बलीय इति ॥ ४ ॥ इत्युपाध्यायसर्वधरविरचिता परादिव्याख्यावृत्तिः समाप्ता ॥

d. Foll. 26 (17—42, now 86—111).

उणादिसूत्राणि

UṆĀDI-SŪTRAS, with commentary by DURGASIṂHA.

This is a treatise on the Uṇādi-affixes according to the Kātantra school. The text and commentary are apparently both by Durgasiṃha.[1] A somewhat different recension of the present text and commentary was printed at Dacca 1886. In this edition also the commentary is ascribed to Durgasiṃha, without any clear indication[1] as to the authorship of the *sūtras*. Some of the chief variants are noted below, as well as certain points of agreement with the Pāṇinīyan *uṇādi*. No resemblance, however, has been noted to the Uṇādi-vṛitti of Śivadāsa, though also of the Kātantra school, as described by Eggeling, Cat. I. O., p. 204.

Begins:

नमो बुद्धाय ।

नमस्कृत्य शिवं भूरि शब्दसन्तानकारणं ।
उणादयो ऽभिधास्यन्ते बालव्युत्पत्तिहेतवे ॥

नमस्कृत्येत्यादि विघ्नोपशान्त्यै ॥

A verbal explanation follows. This is followed by a general statement of the utility of 'uṇādi' treatises, in which we find references to a '*vṛitti-kāra*' and '*ṭīkākāra*' (Durgasiṃha himself in both cases?):

तथा च वृत्तिकारो ऽप्याह । वृक्षादिवदमीरूढाः कृतिना न कृताः कृत इति वृक्षादीनाम व्युत्पनमेवागतं(*sic*) । किञ्च टीकाकारेणाप्युक्तं । उणादिवदभियुक्तैस्तैस्तद्धिता व्युत्पादिता इति । शास्त्रं चार्षैरित्याक्षेपः ।

In connection with the expression '*bālavyutpatti-hetave*' the author further remarks:

एतदुक्तं भवति । यद्यव्युत्पन्ना कपादिशब्दास्तथापि बालानामेव बोधनाय प्रकृति प्रत्ययानुसारेणास्य व्युत्पत्तिः क्रियते । सूत्रकारस्यापि व्युत्पत्तिपक्ष एव संमतस्तथा चायं । उणादयो भूते ऽपि भविष्यति गम्यादय [Kāt. IV. iv. 67, 68] इति कालविशेषणमुनादीनाशास्ति [*sic*] . . . तस्मादारम्भो मुक्त इति ॥ ॥

कृवा° (as in printed texts of Uṇādi sūtras) ॥

उकृञ करणे । उ कारो ञ नुबन्धाच्चिसञ्ज्ञेन निर्वृत्त इति विशेषणार्थः ॥

Pāda 1 ends fol. 94(25)*a-b* (इत्युणादौ प्रथमः पादः समाप्तः); the last sūtra (भियः सुबन्तोर्वा) is numbered 50, but corresponds to sūtra 60 of the Dacca text (where the reading is भियः सान्तोवा), as several of the numbered sections in our MS. really contain two sūtras (*e.g.* section 1, which contains sūtras 1 and 2, and sect. 2 containing 4 and 5).

Pāda 2 (59 sūtras, but corresponding to sūtras 61—131[2] of the Dacca ed.) ends fol. 101(32)*b*:

इत्युणादौ द्वितीयः पादः ।

[1] The colophon of pāda 3 in our MS. (see below) may, indeed, be held to constitute such an indication. Compare Hemaćandra's original sūtras and commentary on this subject.

[2] In this edition the numbering is continuous, and not pāda by pāda.

Pāda 3 (66 sūtras = 132—199 ed. Dacca) has the subscription, fol. 107(38)*a*:

इति दौर्गसिंह्यामुणादौ तृ० पा० ॥

In the fourth and last pāda, the correspondence with the Dacca text[1] is less exact. The earlier sūtras correspond with fair regularity, but at the end of the work the agreement is less exact.

The last sūtras in our MS. are:

शोङः फोन्तश्च । ६३ । छदर्निश्चदात्पूर्वः । ६४ । खमो भोऽन्तश्च । ६५ । खतेरूच । ६६ । कृतेः सूक् । ६७ । श्चिपेरितोऽच । ६८ । तिजिदीर्घश्च । ६९ ॥

Of these nos. 63—65 correspond (with variants) to the last three *sūtras* of the Dacca text (numbered 265—7), while nos. 67-69 agree to some extent in phraseology (including that of the commentary) with the Paninīyan Uṇādivṛitti of Ujjvaladatta, iii., 17—19 (p. 69, ed. Aufrecht).

Colophon:

इति श्री दुर्गसिंह-विरचितायामुणादिवृत्तौ चतुर्थः पादः समाप्तः ॥ श्रीमद्विक्रमसेनस्यातीतसम्वत्सर सं १४७९ आश्विन शुदि २ सोम दिने कपसिक्षा ग्रामे पुस्तकमलेखि काश्रीवागीश्वरेणेति । श्रीमन्महानुभावमहोदारचरित श्रीमत्तथागतोक्तदीक्षारक्षणविचक्षणाशेषदोषक्षयातिनिःकलङ्कीभूतचन्द्रमाप्रायो हि भगवान श्रीमत् स्थविर श्रीवररत्नमहाशयानां पुस्तकमिदं निजपाठहेतौ लिखापितमिति । स्वार्थपरार्थसम्पद्वृद्ध्यर्थं । उणादि वृत्तिप्रकरणस्येति । यथादृष्टमिति परिहारः ॥

e. Foll. 23 (43—65, now 112—134).

लिङ्गकारिकावृत्तिः

LIṄGA-KĀRIKĀ-VṚITTI, by DURGASIṂHA.

A series of aphorisms with commentary, on the genders of substantives. No other MS. of the work is known. Vardhamāna cites[2] the '*Liṅgakārikās*' in his Ganaratnamahodadhi (A.D. 1140), p. 417, ed. Eggeling, but without mentioning their author. Probably, however, the text as well as its vṛitti is by Durgasiṃha.

Begins:

ओं नमः वादिराजाय[3] ।

स्त्रीपुन्नपुन्सकत्वे न भिन्नं येन चराचरं ।
लिङ्गं जयति तन्नित्यमशेषागमकारणं ॥

इयमयमिदमिति येषु बुद्धिरुत्पद्यते । तानि स्त्रीपुन्नपुन्सकानि ।

Ch. 1. *S!rī-liṅgavyākhyāna*, contains 24 sections, and ends fol. 118(49)*b*.

Ch. 2. *Pul-liṅgavyā°*, 14 sections, ends fol. 122(53)*a*.

Ch. 3. *Napunsaka-l°*, 19 sections, ends fol. 126(57)*b*.

Ch. 4. *Ubhaya-liṅgavyā°*, 22 sections, ends fol. 131(62)*b*.

Ch. 5. *Strī-nara-l°*, 3 sections, ends fol. 132(63)*b*.

Ch. 6. *Napunsaka-l°* (no numbered sections), ends fol. 133(64)*a*.

Ch. 7. *Sarvaliṅga-vyā°* (no numbered sections), ends fol. 134(65)*a*.

Ends:

दुर्गसिंहो ऽपि दुर्गात्मा दुर्गो दुर्गप इत्यपि ।
यस्या नामापि तेनैव लिङ्गवृत्तिरियं कृता ॥

इति श्री दुर्गसिंह विरचिता लिङ्गकारिकावृत्तिः समाप्ता ॥ श्री विक्रमसेनस्यातीत सं १४७९ मार्गशीर्षे वदि १४ शुक्रे कपसिक्षा ग्रामे पुस्तकं लिखितमि[दं] । शाक्य भिक्षु महास्थविर शून्यतासर्वाकारवरोपेत-महाकरुणा सर्वालम्बनविवर्ज्जिताभिज्ञाद्वयबोधिचित्तचिन्तामणिप्रतिरूपक श्रीवररत्न-महानुभावानां पुस्तकमिदं ॥

For notes on the historical points in this colophon, see my remarks on it in J.R.A.S. for Oct. 1888, already cited.

363.

Or. 2143 a.—Foll. 27; 9—11 lines (of text also glosses, see below); 10 in. by 4 in.; text

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[1] The Dacca text has a 4th and 5th pāda, corresponding collectively to our pāda 4.

[2] As to the gender of *preman*, a citation which I have not been able to verify in the present work.

[3] A name of Mañju-śrī, a favourite object of the devotion of Buddhists of the Mahāyāna.

written in Jain Nagari of 17th century; glosses in several writings, all ordinary Nagari of the West of India, and of somewhat later date.

षट्कारकम्

SHAṬ-KĀRAKA[1] or SAMBANDHODDYOTAKA, by RABHASANANDIN,[1] with commentary and glosses.

This is a set of fifteen stanzas on the usage of cases, followed by a prose commentary. The text and commentary were printed at Noakhali in 1893; and a description of both is given in the Cat. I. O., pp. 208-9. Compare Peterson, Third Report, p. 407.

It will be seen from the first verse[2]

भग्नं मारबलं येन निर्ज्जितं भवपञ्जरं ।
निर्वाणपदमालीढं तं बुद्धं प्रणमाम्यहं ॥

that the author was a Buddhist. The same applies to the commentator, as may be seen from several *udāharaṇāni*: जयति बुद्धधर्मः (fol. 2*a*) सर्वं ज्ञाता सुगतः (fol. 16*a*).

In one of the India Office MSS. the work is called Kātantra-shaṭkāraka, and both the Kātantra and the Daurgasiṃhī-vṛitti are accordingly often cited.[3] The Kāśikā-vṛitti is also referred to, fol. 19*a-b*:

वयं तु ब्रूमः . . . जयादित्यो ऽपि दर्शयति ।

The glosses appear to be of little account. They were evidently written long after the memory of Buddhism had disappeared from Western India: witness the glosses on stanza 1, where '*Māram*' is explained as '*Kandarpa*[4]-*sainyam*,' and so ordinary a term (to Buddhist readers at least) as *nirvāṇa* is also explained ('*muktipadam*').

Our MS., like those of the India Office, shows several corruptions at the end. The last three leaves bear marks of *lacunæ* in the original. The concluding sentences run thus:

इति ज्ञात्वा पदमेकैकशः कदाचिन्मन्दमतयो बहुपदयोजना-– – यां[5] संदिहीरन् । अतः कारकसंबंधोद्योतमभिधातुं बोधोदय इह स्थित एवायमस्माकं तानुद्दिश्य परिश्रम इति ।

इमां विंशतिसंयुक्तामधिगम्य चतुःशतीं ।
आ ॥ स्तां रः भसो(*sic*)[6] लोकः सम्बन्धो[4]द्योतसिद्धितः ॥

समाप्तो ऽयं संबन्धोद्योतकः[7] ॥

C.—SĀRASVATA.

364.

Or. 3561.—Foll. 110; 4 lines; 12 in. by $1\frac{1}{2}$ in.; palm-leaf; Nagari, written apparently in the North of India, and taken to Nepal before A.D. 1481. [DR. GIMLETTE.]

सरस्वतीप्रक्रिया

SARASVATĪ-PRAKRIYĀ, *i.e.* the SĀRASVATA-SŪTRAS with the commentary of ANUBHŪTI-SVARŪPA.

Described by Aufrecht, Cat. Bodl., no. 382; Eggeling, Cat. I. O., p. 210, and repeatedly printed in India.

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[1] Neither the name of the author, nor the usual name of the book occur in our MS. The correct form of the first is given in the printed text. The form Vahasanandin in the Ind. Off. MS. 801*a* is an obvious Bengali corruption (বহ for রভ). It is not clear whether Sambandhoddyota(ka) is the name of the text and commentary collectively, or of the commentary alone. The Bombay MS. (Peterson, *loc. cit. infra*) might settle this point.

[2] The printed edition contains this verse, showing that it belongs to the text, and not (Cat. I. O., p. 208, note) to the commentary.

[3] *E.g.* K. II. iv. 19 at 22*b*; II. iv. 41 at 14*a*. The 'ṭīkā-kāra' (Durgasiṃha) is cited, 14*b* (on K. II. iv. 24).

[4] For the confusion between Māra and the Hindu Kāmadeva, cf. Windisch, *Mara u. Buddha*, p. 187. In the printed edition a similar explanation precedes the real commentary, which commences (p. 67, l. 11) *ihāyam*° as in the MSS.

[5] Ind. Off. MS. 801 has the same reading, without marks of lacunæ.

[6] Read *astām sa rabhaso*, apparently, with I. O. MS. 801*a*. This verse is wanting in the printed edition.

[7] The MS. reads here and above *-ody*°, though of course °*oddyo*° would be correct.

There are numerous glosses and corrections, many of them in a handwriting similar to that of the original scribe.

At the end of the text there is no regular title, but only the following in the original scribe's writing:

श्री मङ्गलं । शुभं भवतु सर्वदा माहेश्वराणां स्वस्ति श्री वाराणसीतः ॥

This implies that the MS. was copied at Benares; two notes on the following page show that it was, however, used in Nepal. Both are written in a Nepalese hand, and refer to the use of the MS. on a specified day in N.S. 601 (A.D. 1481), apparently for purposes of teaching:

(1) सम्वत् ६०१ आषाढ शुक्ल द्वितीयायां तिथौ पुष्पनक्षत्रे वृहस्पति वासरे थ्व[1] को हु ख त्रितया दिन ॥

(2) सम्वत्सरे रूपवृह[2]द्रसे च आषाढ मासे क तिथौ शिते च । ... वारे गुरौ .. रेवति ख । सारस्वती व्याकरणं प्रशिक्ष्यते ।

Lastly, a third note appears to refer to some reading of the MS. seventeen years later, by a Brahman from Gujarat:

गुजराति हरि ब्राह्मण हि पढल पुस्तक ज्येष्ठ कृष्ण द्वितीयाया तिथौ गुरुवासरे संवत् ६१८ राहि दिन पढल आरंभ ॥

There are several other notes scribbled on the covers, in writings of various dates.

The writing is good and regular, and may well belong to the 14th century.

Among noteworthy forms are initial I, Ṛi, and Lṛi, which are expressed इ, रु, लु (fol. 1, l. 3) respectively. The use of *ru* to express *Ṛi* corresponds with the modern pronunciation of the letter, especially in the West and South.

The rectangular form of *e* medial (क) is also archaic.

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[1] Newari demonstrative particle, Conrady in Z.D.M.G. xlv. 22.

[2] *Bṛihad* must here be used in the sense of the more usual *viyat* = 0.

365.

Add. 5584.—Foll. 254, in European book-form, sm. quarto. The original numbering is 1—59, two leaves not numbered (containing a passage omitted on fol. 59*b*), 60—102, 103—106, 103—106 (erroneously repeated), 107—245. Good Nagari, written by a Kashmirian scribe, 18th century.

[H. B. Halhed.]

Another copy.

Begins (as in printed editions):

प्रणम्य परमात्मानं &c.

Ends:

० सुरासुरनराकारः मधुपापीतपस्करः ॥ इति अनुभूतिस्वरूपाचार्ये[*sic*] विरचिता सरस्वतिप्रक्रियां संपूर्णम् समाप्तः(!) ॥

366.

Add. 26,388.—Foll. 72; 10 lines; 9½ in. by 4 in.; 18th century. [William Erskine.]

Sārasvata sūtras (Uttarārdha), with the commentary, Siddhāntaćandrikā, of Rāmaćandrāśrama.

This commentary has been several times printed in India. In the present MS. the sūtras are given in full, and are distinguished by red smears. There are also a considerable number of marginal glosses.

Rāmaćandrāśrama (in the editions called Rāmāśrama) is later than Anubhūtisvarūpa, the chief exponent of these sūtras, but little appears to be known of the age of either.

This MS. begins with the *ākhyāta* section:

धातोः इदमधिक्रियते ।

One leaf or so is wanting at the end, and it accordingly ends with the words समाप्यगत इत्यर्थः समाप्तौ occurring in pt. ii., fol. 55*a* of the edition of Bombay, 1881.

367.

Or. 2144.—Foll. 81 (22, 59); 7 lines; 7 in. by 4 in.; Nagari of Western India, dated V.S. 1904 (A.D. 1847). Carelessly copied, though neatly written.

Laghu-Sārasvata.

This is a compilation, by one Kalyāṇa Sarasvatī, apparently not otherwise known, for the assistance of students in Northern India of the Sārasvata grammar of Anubhūtisvarūpa Āćārya.

Pt. 1. The first portion of the work contains the original *sarasvatī-sūtras*, together with Anubhūtisvarūpa's commentary in a somewhat modified form, sometimes abridged, and occasionally extended by short explanations.

Beg.

मातरपितरौ श्रीशौ नत्व(*sic*) केनभिदं(?) गुरं(*sic*) ।
लघुसारस्वतं कुर्वे श्रीकल्याणसरस्वति ॥

End.

इति तद्धित समाप्ता । इति लघुसारस्वत-पूर्वार्द्ध संपूर्ण ॥

Pt. 2 (corresponding to sections 2 and 3 of the original work) is really a Sanskrit grammar in Hindi, following merely on the lines of the original *sūtras*. Many of these are omitted, and neither they nor Anubhūti's commentary are given *in extenso*; and after the first fifteen leaves (foll. 23—37) the Sanskrit and vernacular portions are not kept distinct by punctuation.

It is not clear from the Hindi colophons, &c., whether Kalyāṇa himself, or a pupil, actually composed this Hindi portion, which, however, is in any case founded on his work.

Final colophon:

इति श्री कल्याणसरस्वतीविरचित लघुसारस्वतस्य उत्तरार्द्ध-खंडस्य देशभाषामयवचनिकाद्वारेण संक्षेपरूप अर्थ समाप्तः ॥ मोती . . संवत् १९०४ ॥

D.—HAIMA.

368.

Or. 5247.—Foll. 125 (1—128; 86, 89 missing, ९०, ९० द्वि); 10 lines; 8½ in. by 3 in.; good Jain Nagari of 16th century.

Hemaćandra's Śabdānuśāsana, with his Laghuvṛitti.

A Sanskrit and Prakrit grammar in eight adhyāyas.

The present MS. extends to the end of adhy. v. only.

On the circumstances under which the grammar was composed, see Dr. Bühler's life of the author in *Denkschriften der K. Akad. Wiss. zu Wien*; Phil. Hist. Cl., Bd. 37, pp. 180—86 (Vienna, 1889).

Adhy. vii., viii., on Prakrit, have been edited by Prof. Pischel; and in vol. ii., Vorwort, p. vi., is given a very severe estimate of Hemaćandra's merits as an original writer.

For other MSS., see Weber, Cat. Berl., ii., p. 208 sqq.; and Cat. I. O., pp. 216, 217.

The first 16 leaves are ornamented with red; the writing in the same leaves had become much rubbed away, and has been accordingly retouched. The earlier leaves have copious marginal annotations, in a hand little, if at all, later than the rest of the MS.

369.

Or. 5248.—Foll. 89 (१—३१, ३१ द्वि, ३२—८८); 9 lines; 8½ in. by 3½ in.; good Jain Nagari of 17th century. [H. Jacobi.]

Another fragment of the same text and commentary, i.—iii. ii. only.

There are a few marginal notes, partly derived from the *avaćūrṇi* described by Weber, on the first leaves.

370.

Add. 26,434b.—Foll. 2—34; 17 lines; 10 in. by 4 in.; good Jain hand of 16th century.

Fragment of the same text and commentary.

From I. i. 40 (the first leaf is missing) to the end of Adhy. iv.

371.

Add. 26,434c.—Foll. 35—69 (1—35); 13 lines; same size as last; larger Jain hand, dated [V.]S. 1662 (A.D. 1605).

Another fragment of the same.

Adhy. III. iii.—IV. iv. only.

Ends:

°कीर्त्ते स्यात् कीर्त्तयति ॥ १२२ इत्याचार्य हेमचन्द्रविरचितायां . . लघुवृत्तौ चतुर्थस्याध्यायस्य चतुर्थपादः समाप्तः ॥ संवत् १६६२ वर्षे मागसिर वदि ९ दिने लिखितं ॥

372.

Or. 2142c.—Foll. 14 (now 24—37); 21 lines; 10½ in. by 4½ in.; Jain Nagari of 17th to 18th century.

The same portion of the same works.

373.

Add. 26,443c.—Foll. 6; 9 lines; 11 in. by 4 in.; Nagari of 19th century. [William Erskine.]

Fragment of the same text, without[1] commentary.

Adhy. I. and II. with the first few sūtras of III.

[1] The colophon on fol. 31*b* (*iti . . laghuvrittau*) is a mistake of the scribe, who may have used a MS. of text *and* commentary in order to copy the text only.

374.

Add. 26,434d. — Foll. 70—73 (1—4); 23 lines; 10 in. by 4 in.; small and neat Jain hand of 17th century.

Fragment of Hemaćandra's commentary (*vivaraṇa*) on his Liṅgānuśāsana.

The work has been published in a somewhat abbreviated[2] form by R. O. Franke (Göttingen, 1886).

The present fragment contains the commentary on i. 1, 2, and part of 3, and corresponds to pp. 31—33. 21 of the above-named edition.

375.

Or. 5240. — Foll. 7 (४४—५०); 26 lines; 10 in. by 4 in.; fine Jain Nagari of 16th century, with red marks ('conventional' string-holes) at sides and centre. [H. Jacobi.]

Anonymous commentary on Hemaćandra's Liṅgānuśāsana.

The text is cited in abbreviations only.

Apparently the same commentary as that described by Weber at no. 1694 in his Catalogue.

Beg.

द° ॥ स्वस्ति ॥ अर्हं । पुल्लिंगं । ० = क । ट । ण । थ । प । म । य । र । ष । स । इत्येतदंतं च नामासामान्येन पुल्लिंगं स्यात् ॥ कांत ॥ आनकः । स्यासकः । नरकः । इत्यादि ॥ टांतः ॥ अक्षवाटः । °

Section on *pulliṅga* (in 17 sub-sections) ends fol. ४५*b*.

Section on *strīliṅga* (in 33 sub-sections) ends fol. ४९*a*.

Section on *napuṃsakal*° (in 24 sub-sections) ends fol. ५७*b*.

[2] The work had been abbreviated in ancient times (Weber, Cat. Berl., ii., pp. 251, 252).

Section on *pum-napuṃsaka* (in 36 subsections) ends fol. ४९ *b*.

Section on *strīklīva* ends fol. ४९ *b*.

Section on *triliṅgāḥ* ends fol. ५०.

The last section, on the gender of *dvandva*- and other compounds, consists of 11 lines only, beginning:

द्वंद्वः समासो द्वंद्वस्यैव यत्परमुत्तरपदं । तत्समानलिंगो भवति°

and ending:

मथुरापच्चलाः सा च पश्च तौ । स च । साटी च तौ सा च वस्त्रं च ते[1] ॥ ३ ॥ श्रीः

There is thus no title or colophon.

376.

Or. 5204.—Foll. 95; 17 lines; 10 in. by 4 in.; neat Jain Nagari of 17th to 18th century. [H. Jacobi.]

Kriyāratnasamuććaya, by Guṇaratna, followed by a *Paṭṭāvalī* of the Tapāgaććha in verse.

A treatise on verbal roots, according to the system of Hemaćandra.

The author, a Jain pandit of the 14th to 15th century, was the third[2] of the five distinguished pupils of Devasundara Sūri of the Tapāgaććha, born in A.D. 1340 (Klatt, in Ind. Ant., xi. 255).

He wrote a commentary on Haribhadra's Shaḍdarśanasamuććaya and other works.[3] The present work was written in V.S. 1466 *elapsed* (A.D. 1410).

Beg.

जयति जिनवर्द्धमानो नवो रविर्नित्यस्वचलालोकः ।
अपहृत दोषोत्पन्निर्गतसर्वतमाः सदाभ्युदितः ॥ १ ॥

श्री हेमचन्द्रसूरीशकृतव्याकरणादिह ।
बहूपयोगिधातूनां क्रियारत्नसमुच्चयं ॥ २ ॥
श्री देवसुंदराभिख्यसुगुरूणां निदेशतः ।
सूरिः श्री गुणरत्नो ऽयं कुरुते तज्ज्ञतुष्टये ॥ ३ युग्मं ॥

इह सदोपयोगिनां क्रियारत्नानां प्रयोगप्रकारं बुभुत्सूनामुपकाराय वर्तमानादिदशविभक्तीनां सदादिकालत्रयविषयः प्रयोगविभागः पूर्वं तावन्निरूप्यते ॥

The first chapter discusses generally the usage of persons, moods and tenses (*vartamānā*, fol. 1; *saptamī*,[4] fol. 2*a*; *pañćamī*,[4] fol. 3*a*, &c.).

The chapter concludes with a section on Prakrit verbal forms (fol. 6*a*, l. 3):

अथ बालानामवबोधाय प्राकृतवार्त्ताभिर्विभक्तिविभागो वर्ण्यते ॥

With this may be compared the corresponding portions of Hemaćandra, viii., iii. 158, &c. (= vol. i., p. 103, and ii., 125 sqq. in the edition of Pischel).

Subscription of chapter:

इति तपागच्छेश श्री देवसुन्दर सूरि शिष्य श्री गुणरत्नसूरि विरचिते क्रियारत्नसमुच्चये विभक्तिप्रयोगविभागः ॥ १ ग्रंथाग्रं[5] ४०० ॥

The following chapters are divided according to the conjugational classes, *nine* in the system of Hemać., the *adādi* and *hvādi* being reckoned as a single class (Weber, Cat. B., ii., p. 212):

Bhvādigaṇa, 332 sections, 2274 granthas, ends fol. 44*a*.

Adādi°, 74 sections, 731 granthas, ends fol. 55*b*.

Divādi°, 94 sections, 528 granthas, ends fol. 64*b*.

Svādi°, 21 sections, 174 granthas, ends fol. 67*a-b*.

Tudādi°, 60 sections, 307 granthas, ends fol. 72*b*.

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1 Cf. Hemaćandra's own commentary, ed. Franke (*sup. cit.*), p. 55, l. 18.

2 Śraddhāpratikramaṇasūtra, śl. 3, cited by Peterson, Rep., iii., p. 226. Cf. Bhāṇḍārkar, Rep., 1883-4, p. 157.

3 Bhāṇḍārkar, *l.c.*

4 The names for potential and imperative respectively, taken, like many other Haima technical terms, from the Kātantra system, cf. Pischel, Hemać. Gr., ii., p. 125.

5 The number of granthas in chapters is frequently given in Jain grammatical MSS., cf. Weber, Cat., Bd. ii., nos. 1642 sqq.

Rudhādi°, 19 sections, 147 granthas, ends fol. 75*a*.

Tanādi°, 6 sections, 52 granthas, ends fol. 76*a*.

Kryādi°, 30 sections, 244 granthas, ends fol. 80*a*.

Ćurādi°, 74 sections, 364 granthas, ends fol. 86*a-b*.

After these follow short chapters on the *sautrā dhātavaḥ* (fol. 87*a*), *nāmadh*° (fol. 91*b*). At this point the main work ends, and there follows a lengthy *praśasti* (66 ślokas) giving the spiritual descent of the writer through the Tapāgaććha.

It begins:

अनंतं तज्ज्ञानं स हि निरुपमो दोषविलयो°

By the account of the first 18 *sūris* (Sudharman—Pradyotana) no fresh information appears to be added to the accounts summarized by Klatt (Ind. Ant., xi., 251-2 and 246-7).

As to Mānadeva (19), the incident given in Dharmasāgara's comm. (Weber, Cat. B., ii., p. 1003) is thus related (fol. 91*b fin.*):

श्रीमानदेवो ऽथ पदस्य काले
यदंसयोर्वीक्ष्य रमागिरौ द्वे ॥ १० ॥
भ्रष्टो ह्ययं ही भवितेति खिन्ने
गुरौ विधिज्ञः किल यो ऽभ्यगृह्णात् ।
भक्तांगिभक्तिं विकृतीश्च सर्वा
आजन(?) भोक्ष्ये न हि सर्वथेति ॥ ११ ॥
पंद्माजयादिदेवीभिर्नतो नड्डूलपूःस्थितः ।
शाकंभरीपुरे[1] मारिं जह्रे शान्तिस्तवाच्च यः ५ । ९ ॥ १२
[त्रिभिर्विशेषकं ॥

The 34th *sūri*, here called Vimalendu,[2] is thus referred to:

वादे जिते गोपगिरीशपूजितः
सत्स्वर्णसिद्धिर्विमलेन्दुरप्यतः ३४ ॥ १७ ॥

The date[3] of the next *sūri* (V.S. 994) is given in a chronogram: *yugāṅkananda pramite gate 'bde śrīvikramārkāt*.

Of Devendra (45) and Dharmaghosha (46) we read:

त[4]त्पट्टोदयभूधरे शशिरवी वागीश्वरीमण्डिरे ।
सेनान्यौ वृषभूपतेः शमरमाकर्णावतंसावुभौ ॥
श्रीदेवेन्द्रमुनीश्वरो ऽमलमना आद्यो द्वितीयः पुनः ।
सूरीशो विजयेंद्र[5] उत्तमगुणः सेव्यावभूतां सतां ४५ ॥ २९ ॥
श्रीदेवेन्द्रगुरोः शिष्योत्तमस्तोमैकभेदको ।
महाप्रभावजाये तां जंबूद्वीपर इव ॥ ३० ॥
विद्यानंदमुनींद्रादिम इह प्रह्लादने पट्टने
यस्याचार्यपदे ऽमुचन् दिविषदो गंधोदकं मंडपात् ।
दुष्टस्त्री[fol. 92*b*]दमनः सुशास्त्ररचनः श्रीधर्मघोषः पुनः
पाथोधिप्रकटीकृताद्भुतमणिः श्रीगोमुखो[6]द्बोधकृत् ४६ ॥ ३१

The wondrous deeds of Dharmaghosha occupy several stanzas (32—45) more, but no strictly historical fact appears to be mentioned.

As to Somaprabha (47), fol. 93*a*, l. 4:

श्री सोमप्रभसूरयो ऽज्ञनिषता ऽथैकादशांगी स्फुरत-
सूत्रार्थाः किल कार्त्तिके समधिके कृत्वा चतुर्मासकं ।
अन्याचार्यगणे निषेधति भृशं ये भीमपल्ल्या ययुर्
भंगं भाविनमेक्ष्य मंत्रनिवहं ना ऽलु(?)गैरुभ्यश्च ये ।
[४७ । ४६ ॥

Of Somaprabha (47) the four chief pupils were Padmatilaka and the three others mentioned by Klatt (p. 255*b*).

Guṇaratna mentions himself as the third pupil (cf. Klatt, *l.c.*) of Devasundara, the 49th guru.

He thus dates the composition of the present work:

काले षड् रसपूर्व १४६६ वत्सरमिते श्रीविक्रमार्कान्न ते ।
गुर्वादेशवशाद्विमृश्य च सदा स्वान्योपकारं परं ॥
ग्रंथं श्री गुणरत्नसूरिरतनोत् प्रज्ञाविहीनो ऽप्यमुं ।
निर्हेतुं प[7]कृतिप्रधानजननैः शोध्यस्त्वयं धीधनैः ॥

The number of *anushtubh* verses in the work amounts, he continues, to 5661 (v. 64, cf. below).

1 Mod. Sambhar.

2 Vimalaćandra (Klatt, Weber).

3 Questioned, however, by Klatt, *l.c.*, note 47.

4 *sc.* Jagaććandrasya.

5 Vijayendra (Weber, Klatt).

6 Weber, Cat., ii., p. 1010, l. 2.

7 l. *prakṛ*°.

The main work ends:

०एतदनिशं प्रस्पमाणं बुधैः ॥ ६६ ॥

इति तपाचार्य श्रीदेवसुन्दसूरि शिष्य श्रीगुणरत्नसूरिविरचिते श्रीहैमव्याकरणानुसारिणि क्रियारत्नसमुच्चये श्रीगुरुपर्वक्रमवर्णनाधिकारः ॥ ग्रंथाग्रं ५६६१ ॥

An index follows (foll. 93, 94), beginning: अथ ग्रन्थस्य बीजक ॥ पत्र १ दशविभक्तिविभागः ॥

The number of *gaṇajā dhātavaḥ* is 1180. The total of granthas in the book is 6776.

E.—JAUMĀRA.

377.

Add. 26,594 c. — Foll. 30 (51—80), written by the scribe in the European manner on leaves numbered by him as 58 *pages*, with about 20 lines to a page, in Bengali hand of 18th to 19th century. [WILLIAM ERSKINE.]

PRĀKṚITA-PĀDA, by NĀRĀYAṆA VIDYĀVINODA BHAṬṬĀĆĀRYA.

A work of the Jaumāra school on Prakrit grammar, in six *pariććhedas*.

MSS. of the present treatise are described by Aufrecht (Cat. Bodl., p. 181) and Rāj. Mitra ('Notices,' no. 1594). The latter writer terms the book 'a commentary on the eighth chapter of the Saṅkshiptasāra grammar of Kramadīśvara.'

In the present MS., however, at all events the sūtras of Kramadīśvara are not quoted *in extenso*, though often referred to; nor does the subdivision into six chapters correspond with the eighth pāda of the Saṅkshiptasāra as printed (Calcutta, 1888).

The MS. begins with the three stanzas (प्राक् सर्गाद्०) quoted by Aufrecht and Rāj. Mitra, the author's father's name being given as बानेश्वर(!), doubtless a corruption from Bāṇeśvara as given by Aufrecht, Cat. Catt., *s.v.*

Pariććheda 1	ends	fol.	54*b*.
" 2	"		57*b*.
" 3	"		61*b*.
" 4	"		67*a*.
" 5	"		78*a*.

Ends:

सुमोहेरित्यादि ॥ इति श्री विद्याविनोदाचार्यभट्टाचार्य-कृतौ प्राकृतपादे षष्ठो ऽध्यायः[1] समाप्तः ॥

F.—VOPADEVA.

378.

Add. 5596.—Foll. 108 (orig. numbering 1—105); 6 lines; Bengali writing of 17th to 18th century.

मुग्धबोधः

MUGDHA-BODHA, of VOPADEVA.

A title 'Moogddha Bôdha . . . C. W.' is given on the outside, probably in the handwriting of Sir Charles Wilkins.

Several times printed in India, and critically edited by Böhtlingk, 1847. The present MS. contains the verses गीर्वाणवाणीवदनं० printed at the end of that edition.

After the conclusion of the MS. occurs another leaf similarly written, and giving some rules as to verbal roots; on the margin is a signature, possibly of a scribe, 'Sebak-Srī' ('your humble servant') Rādhāramaṇa Sārvabhauma.

The writing is extremely neat and regular. The list of initial vowels should be noted at the beginning, the forms of *a* and *ṛi* being peculiar and noteworthy. The form of *b*(*v*), resembling a Nagari च, is also peculiar. The somewhat archaic forms of *tya* and *tva*, usual in MSS. of this period, also occur.

[1] The name adhyāya occurs only here.

379.

Add. 2831.—Foll. 95; 7 or 8 lines; in book form, oblong folio; Devanagari, poorly written by a person evidently more used to transcribing Bengali. On the first leaf the following is written: "Calcutta, 10 March, 1767. Alex[r] Dow. The Beakirrin or Grammar of the Shanscrita. Price in transcribing, 60 Rupees."

[Presented by A. Dow, Nov. 1767.]

The same.

Chapters 1—25 only.

Ends:

इति मुग्धबोधव्याकरणेत्यन्ताधिकारः समाप्तः ॥

After which some dozen couplets of an ethical poem follow, beginning thus:

सुखस्य दुःखस्य न कोपि दाता परो ददातीति कुबुद्धिरेषा।
अहं करोमीति वृथाभिमानं स्वकर्म्मसूत्रे ग्रथिते हि बद्धः ॥

380.

Add. 4830c. [A. Dow, 1767.]

One leaf of the same work.

Containing the first 10 rules.

381.

Add. 14,769a. — Foll. 40; European book-form, 12°; Bengali writing of 18th century.

[Sir Wm. Jones.]

कविकल्पद्रुमः

Kavikalpadruma, of Vopadeva.

On verbal roots.

Printed in India and described by Aufrecht, Cat. Bodl., p. 175*a*. An English title and some marginal notes are in the writing of Sir Wm. Jones.

G.—MISCELLANEA.

(Independent works, European and other fragments.)

382.

Or. 5222. — Foll. 133 (numbered 28—422, with the following gaps: 30—125, 135, 141, 145, 146, 155, 157—317); 17 lines; 9½ in. by 4 in.; excellent Jain Nagari, dated (*v. infra*) V.S. 1747 (A.D. 1690). [H. Jacobi.]

धातुरत्नाकरः

Dhāturatnākara or Kriyākalpalatā, by Sādhusundara Gaṇi (fragments), with *paṭṭāvalī* of author.

Part of a treatise on verbal roots, composed in V.S. 1680 (A.D. 1624).[1] Other lexico-grammatical works by this writer are given by Aufrecht under his name. He was a Jain of the Kharatara-gaćcha of the Śvetāmbaras, and a *paṭṭāvalī* of some of his predecessors is appended to the MS. (*v. infra*).

As far as can be gathered from the fragmentary state of the MS., the plan of the work is a general division into 4 adhikāras: adhi. 1 [title lost, ordinary roots ending in vowels?]; adhi. 2 (ends fol. ४२१*b*) describes ordinary roots ending in consonants (*halanta*°); adhi. 3 (ends fol. ४०८*b*) deals with roots classed as *sautra-laukikavākyakaraṇīyāgamika*; while the 4th and last *adhikāra* deals with denominatives. These are subdivided into numerous *gaṇas*, but the main principle of arrangement is by the final letter, and at the end of each group so distributed numerical statistics are added.

The following list gives the chief of the numerous authorities cited (first quotation indicated in each case):

Tribhuvana-Māṇikyaćarita, fol.[2] 28*a*; *Hema-*

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[1] Thus not '18. Jahrh.' (Jacobi in Z.D.M.G. 32. 697); Aufrecht, in Cat. Catt., copies this *s.v.* धातुर°, but gives the right date under the author's name (p. 725).

[2] This refers, contrary to our general usage, to the

sūri (i.e. *Hemaćandra*), fol. 28*b*; *Kaskāditvāt sādhur iti Ćāndraḥ*[1] (sic), *Amaramālā*, *Vāćaspati*, *Vāsavadattā*, ibid.; *Dvyāśraya-mahākāvya* (of Hemaćandra), fol. 126*b*; *Kshīrasvāmi*, fol. 128*b*; *Pāṇini*, fol. 133*b*; *Rūparatnākara*, ibid.; *Dharaṇi*, fol. 137*b*; *Kaiyaṭa*, *Maheśvara*, *Śrīdhara*, fol. 139*a*; *Buddhisagarasūri*, fol. 142*b*; *Dhātupradīpa*, fol. 143*a*; *Haradatta* (and *bhāshya*), fol. 144*a*; *tantravistare Vardhamānopādhyāyāḥ*, *Nyāyapadamañjarī*, fol. 148*b*; *Maitreya-Sudhakarādayaḥ*, fol. 153*a*; *Virūpāksha*, *Dvirūpakosha*, fol. 155*a*; *Nyāyamañjūshā*, fol. 321*a*; *Durga-Nandinau*, fol. 322*b*; *Māgha*, *Bhāgavṛitti*, fol. 326*b*; *Ātreya*, fol. 330*a*; *Trikāṇḍaśesha*, *Vyāḍi*, *Ratnakosha*, *Varṇaviveka*, fol. 330*b*; *Gaṇaratnamahodadhi*, *Rakshita*, *Govardhana*, fol. 331*a*; *Rantideva*, *Subhūti-Ćandrāḥ*, fol. 331*b*; *Padamañjarī*, fol. 332*b*; *Ajaya*[-*pāla*], fol. 334*b*; *Mādhava*, fol. 335*a*; *Mādhavī-kāra*, fol. 335*b*; *Amara*, *Bhāravi*, *Śabdārṇava*, fol. 337*b*; *Halāyudhavṛitti*, *Vaijayantī*, fol. 339*b*; *Sarvadhara*, *Hārāvalī*, fol. 352*b*; '*Bhaṭṭikāras*,' fol. 355*b*; *Rabhasa* [-*pāla*], ibid.; *Śākaṭāyana*, *Nirvāṇanārāyaṇa*, fol. 358*b*; *Haima-dhātupārāyaṇa*, fol. 359*a*; *Vikramādityakosha*, fol. 361*a*; *Viśvakosha*, fol. 365*b*; *Nyāsa-Kaiyaṭa-Padamañjaryādishu*, fol. 368*a*; *Viśvaprakāśa*, fol. 372*b*; *Kāśikā*, fol. 373*a*; *Kaumārāḥ*, ibid.; *Halāyudhakoshavṛitti*, fol. 374*a* (cf. 339*b*); *Helārājīya*, fol. 374*b*; *Purushottama*, *Bhaṭṭa-bhāskara*, fol. 377*a*; *Aruṇadatta*, fol. 379*a*; *Buddhisagarāćāryāḥ*, fol. 383*a*; *Pāṇḍavaćarite*, *Devaprabha-sūri*, fol. 383*a*; *Rājaśekhara*, fol. 384*a*; *Kātantra-pañjikā*, fol. 387*b*; *Vālmīki*, *Bhaṭṭikāvya*.

Adhik. 2 ends with the commentary on the root *stṛih* '*badhe*':

°स्तृहती । स्तृंहती । स्तोकुले वा ॥ एकपंचाशत्प्रमित ह कारांतास्तु धातवः ॥ ६३ ५१ धातवः ॥

इति वादींद्र श्रीसाधुकीर्त्त्युपाध्यायमिश्राणां शिष्यलेशेन वाचनाचार्ये साधुसुंदरगणिना विरचितायां स्वोपज्ञधातुरत्नाकर नाम धातुपाठवृत्तौ हलंतधात्वधिकारो द्वितीयः ॥ २ ॥

Adhik. 3 begins with the verbal form *tandrā ālasye*.

It ends: °ततो देवः प्रवर्त्ततेति ॥ and bears the title *sautra - laukika - vākya - karaṇīyāgamika-dhātvadhikāra* (fol. 409*b*).

Adhik. 4 begins:

अथ नामधातवः । काम्येच्चेति सुबंतादात्मेच्छायां वा काम्यच् । °

It ends (fol. 421*a*):

°एवमनया दिशा ऽन्ये पि नामधातव उदाहार्य्याः ॥ इति नामधातवः ॥

Then follow (1) the subscription of the adhyāya, (2) verses giving the number of roots (1022) dealt with in the word, (3) *granthasya nāmajayāśirvāda*, an explanatory and etymological account of the title of the work, (4) the writer's full name, &c.:

अथ ग्रंथकृत्स्वगुरुनामग्रहणपूर्वकं स्वनामाह ।

श्रीसाधुकीर्त्तिपाठक । शिष्यस्य तु साधुसुंदराह्वस्य ।
कृतिरेषा कविमानस । कमले भ्रमरायतां नित्यं ॥ ३७७ ॥

After the final colophon of the main work (*iti vādīndra-śrī-Sādhuk° śishya Sādhus° virać° Kriyākalpalatā nāmnī svopajña - Dhāturatnakara-dhātupāṭhavṛittis samaptā*) the author's *praśasti*, in 22 stanzas, follows.

It begins (fol. ४२१*a fin.*):

पूर्वं कौटिक[1] नाम्नि महसां गच्छे जिनाज्ञातरोः °

Starting with Vardhamāna,[2] 39th guru of the (Bṛihat-) Kharatara - gaććha. It next mentions (stanza 2) Jineśvara. The year of his receiving the *biruda* of Kharatara is here denoted by the chronogram *bindu-kulādri-dikpati*, *i.e.* V.S. 1070.[3]

The *praśasti* continues:

आसंस्तत्र युगप्रधानपदवी सीमंतिनी नायकाः ।
श्रीमच्छ्रीजिनचंद्रप्रमुखाः श्रीसूरयो भूरयः ।

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scribe's numbering, the second and consecutive foliation not having been made when the present description was drawn up.

[1] Cited correctly (as *Ćāndraḥ*) foll. 142, 362*a*. Also *Ćāndrāḥ* (the school), fol. 331*a*.

[1] Compare index (*s.v.* Kauṭika) to Weber's Cat. Berl., ii.

[2] Cf. Klatt in Ind. Ant., xi. 248, note 18.

[3] 1080 Klatt, Onom., pp. 46, 47, and Ind. Ant., xi. 248.

येषां कीर्त्तिनटी कृतामरतटीस्नानाप्रधाना गुणै-
रारूढासुरशैलवंशशिखरेष्वद्यापि या खेलति ॥ ३ ॥

The *praśasti* passes (st. 4) to Jinasiṃha the 62nd, and Jinarāja the 63rd, *sūri*. The pupil of the latter was (st. 7) Jinasāgara,[1] amongst whose pupils was Sādhukīrti (st. 14). This teacher disputed before the Emperor Akbar,[2] and received from him the *biruda* of Vādīndra (*vādīndravirudaṃ nṛipād Akabarāl lebhe*). His chief pupil (*mukhya*) is Vimalatilaka (st. 16), and the second Sādhusundara; *tenaishā vivṛitiḥ kṛitā*, in explanation of his own *dhātupāṭha* (st. 18) in the year measured *vyoma-siddhi-rasa-kshoṇī* (0 8 6 1) (V.S. 1680).

°पदशुद्धं पाणिनीये प्रसह्य
तदिह विबुधमुख्यैश्शोध्यं°

The colophon, in four stanzas, narrates that the MS. was copied in Saṃvat 1747 (*sapti*(sic)-*payodhi*-*śaila*-*vasudhā*-*māne*) at Bikaner (*vīkapure*), in the month Māgha, *vidhāv anuttara-tithau vāre ća madraprade*, during the pontificate of Jinaćandra-sūri (Saṃv. 1711–1763), by a pupil (?) of Jinarāja-sūri, who appears to have buried his name and identity under a mass of words.

383.

Or. 2143b.—Foll. 32 (now numbered 28–39); 13 lines; 9½ in. by 4 in.; dated V.S. 1746 (A.D. 1689).

वाक्यप्रकाशः

VĀKYAPRAKĀŚA,[3] by UDAYADHARMA, with commentary called VĀKYAPRAKĀSAVĀRTTĀ, by JINĀDIVIJAYA.

Grammatical rules in 129 sections, composed in V.S. 1507 (A.D. 1450). Compare Aufrecht, Flor. Skt. MSS., no. 189.

Nothing appears to be known of the author; as to his guru, Ratnasiṃha, see below.

The same must be said of the commentator, likewise a pupil of a known teacher similarly noted in the colophon subjoined.

The commentary was composed V.S. 1694 (A.D. 1637).

Text begins:

प्रणम्यात्मविदं विद्यागुरुं श्रीदेववर्द्धनं ।
मुग्धबुद्धिप्रबोधार्थमुक्तियुक्तः प्रतन्यते ॥ १ ॥
द्विधोक्तिः प्रध्वरा[4] वक्रा प्रध्वरा कर्त्तरि स्मृता ।
वक्रा कर्मणि भावे च धातोः साप्यादनाप्यतः ॥ २ ॥

The commentary begins:

श्रीमद्देवगुरूणां । पदकमलं समभिनम्य बहु भक्त्या । कांचि-
ल्लिखामि वार्त्तां । सुगमां वाक्यप्रकाशस्य ॥

The following titles, which are rubricated, show the chief subjects of the treatise: after section 9, *karmakartṛitva-lakshaṇa*; *ćaturthokti*, 13 (= fol. 32*a*); *karmaṇibhāvalakshaṇa*, 21; *bhāve bhāvalakshaṇa*, 22; 26, *sāmānyataḥ saptaprakāroktі*.

In sections 27—52 (foll. 35—39), '*kećit pratyayāḥ kathyante*.' After this (fol. 39*b*), *kriyā prayogaḥ kathyate*.

At fol. 41*b* the author of the '*Anekārthatvaṃ-grantha*' (*sic*) is quoted by the commentator.

At fol. 43*b* the author is noted as drawing his examples (as to the double accusative) from the 'Prakriyā-kaumudī.'

At section 85 '*sautra-dhātavaḥ*' are discussed.

At 108 begins the discussion of 'certain *taddhita* suffixes.'

The last part of the work (foll. 57—59) deals with the various classes of compound words.

The examples invented, *i.e.* not taken from

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[1] Klatt, Onom., p. 39.

[2] Ob. A.D. 1605. Many other Jains were at his court, cf. Weber, Cat., ii., Index.

[3] Or *Vākyaprakāśa-auktika*, see the last section and colophon given below. *Auktika* (not in lexx.) must be a work dealing with *ukti*.

[4] Not in lexx. So both MSS.

older authorities, are, as might be expected, often of a distinctively Jain character, *e.g.* चैत्यं विमलीकुरुते (fol. 47*b*), अवद्‌ज्जिनो धर्मं (fol. 29*b*), जैनेन प्राणिनां दया क्रियते (fol. 34*a*).

The terminology is generally that of Pāṇini, but slightly varying forms occur (*e.g. ikaṇ-pratyaya*, fol. 54*b*).

Both author and commentator occasionally deal with Prakrit usage, *e.g.* rule 48 (fol. 33*b*).

Particulars as to the composition of the book are given in the last two sections:

गुरुतपगणगगनांगण ।
तरणि श्रीरत्नसिंह[1]सूरीणां ।
शिष्याणुनेदमौक्तिकमु ।
दितमुदयधर्मसंज्ञेन ॥ १२८ ॥
[7] [0] [5] [1]
मुनिगगनशरेन्दु मिते वर्षे ।
हर्षेण सिद्धपुर[2]नगरे ।
प्राथमिकस्मृतिहेतो ।
र्विहितो वाक्यप्रकाशो ऽयं ॥ १२९ ॥

Colophon of text:

इति वाक्यप्रकाशौक्तिकं संपूर्णं ॥

Colophon of commentary, &c.:

[4] [9] [6] [1]
अथ प्रशस्तिः ॥ युगनिधिकाय[3]शशांक । प्रमिते वर्षे च माधवे मासे । विशदे पक्षे षष्ठ्यां । राजद्रंगे रमायुक्ते ॥ १ ॥ श्री-कीर्त्तिविजय वाचक[4] । पद[पं?]कजसेवानुभावतश्चक्रे । वाक्य-प्रकाशवार्त्ता । जिनादिविजयेन शिष्णुनेयं ॥ २ ॥ इति वाक्यप्र-काशवार्त्ता संपूर्णा ॥ सं० १७४६ वर्षे आश्विन शुक्ल १४ दिने । लिखितो ऽयं ग्रन्थः ॥

384.

Or. 2143 c.—Foll. 11 (now 60—70); 17 lines; 10 in. by 4 in.; Jain Nagari of 17th century.

The same, with commentary (*ṭīkā*).

The present *ṭīkā* begins:

श्रीमज्जिनेन्द्रमानम्य श्रीगुरूणां प्रसादतः ।
बाल[ा]नां बुद्धिबोधार्थमौक्तिकं विवृणोम्यहं ॥

तत्रायमाद्यः श्लोकः । प्रणम्यति । स्पष्टा उक्तिः । भेदेनाह । द्विधोक्तिः ॥

Ends:

°समृद्धौ सम्पदि चाव्ययीभावसमासः ॥ इति समासषड्लक्षणं गुरुतप° ॥ ॥ सुगम इति वाक्यप्रकाशाभिधौक्तिकस्य टीका सम्पूर्णा मिति(*sic*) भद्रम् ।

385.

Or. 3563 a. — One palm-leaf of five lines, in Nepalese hooked writing of the 15th to 16th century. [Dr. Gimlette.]

Fragment of a grammatical commentary (on a *Dhātupārāyaṇa* ?).

As will be seen from the subjoined extracts, this is the beginning of a commentary on a treatise on the accidence of verbs.

Begins:

ओं नमः सर्वज्ञाय ।
धातुपारायणं सम्यग्निरूप्य व्यवहारिणाम् ।
कोप आख्यातरत्नानां स्वाभोगाय करिष्यते ॥

लकारा – – लु कर्तरि भावेत् . . . . (l. 2) . . कर्तरी-त्यधिकृत्य विधानात् । कर्तरि शपित्यत्र [Pāṇ., III., i., 68] वा विहितद्वारेण कर्तरीति लकारस्य विशेषणात् ।

In the last line the last legible words are:

प्रथमं भुवादय उच्यन्ते ॥ वर्तमाने लट् । आरम्भादपरि समाप्ते वर्तमानः . . .

The unique MS.[5] of the Dhātupārāpaṇa of

[1] As to Ratnasiṃha see Peterson, Third Report, p. 220, where other pupils with names compounded with Udaya are mentioned. A pupil of one of these wrote a work in V.S. 1557.

[2] 'Sidhpur' in Baroda state.

[3] For *kāya* as numeral-word (=6), see 'Grundriss,' i., 11, 81. In a copy of the Tattvārthasūtra of Umāsvāti, a MS. shown to me by its owner, Śrī Vīraćand Gandhi, we find at the beginning amongst other categories the expression: jīva-*shaṭ*-kāya.

[4] As to Kīrtivijaya 'vāćaka,' compare Weber, Cat., ii., 1201 (not 1203 as his index gives) and Kielhorn, Rep., 1880-81, p. 71, no. 297, a grammatical work like the present, and composed by a fellow-pupil of our author in V.S. 1729.

[5] Cambridge Univ. Library, Add. 2121. See my 'Journey . . in Nepal,' p. 43.

Pūrṇaćandra (also obtained from Nepal) has been compared, but no connection is traceable. There are, however, several extant works called Dhātupārāyaṇa.

386.

Sloane 853b. — Four leaves; paper; 4to; numbered in pencil 40—43, entitled:

ELEMENTA LINGUÆ HANSCRET.

The alphabet (arranged in a very curious way) and full lists of combinations of vowels with consonants are given, together with a few consonant combinations.

From the style of the Nagari character, and from the fact that the letters ख and ष have one sound-equivalent (*kh*), and ब and व one character (ब) and sound (*ba*), it may be inferred that the teacher was a native of North Eastern India.

The 'Elementa' are followed by a transliteration of the *Pater Noster* and *Ave Maria.* From the transliteration of *c* by स, as well as some characteristic mispronunciations (*caelis* = सेलिस्, *dēbită* = दबित, &c.), it may be inferred that the pupil was a rather unlearned French missionary.

Pasted on the back is a piece of paper bearing a Chinese commercial stamp.

387.

Add. 26,452.—Foll. 53, 54, 55.

GRAMMATICAL FRAGMENTS.

1.—Foll. 53, 54.

Fragment of *Sarasvatī-prakriyā* with commentary.

Beginning only.

The commentator is apparently, like the scribe, a Jain, from the name of his guru, Dharmavijaya Gaṇi.[1]

Beg.

॥ ६ ॥ श्री शारदायै [नमः] . .

श्री ५ धर्मविजयगणि गुरुभ्यो नमः ॥

Text, śl. 1:

प्रणम्य . . कुर्वे

Commentary:

इह अस्मिन् श्लोके अष्टौ पदानि सन्ति । कानि । प्रणम्येत्यादि ॥ ग्रंथकर्त्ता अनुभूतिस्वरूपाचार्य इति कथयति इतीति किं । °

2.—Fol. 55. A few lines of the beginning of a grammatical work called *Rūpāvalī.*

Beg.

रामो हरिः करीभूभ्रातुः कर्त्ता च चन्द्रमाः । °

Paradigms of *Rāma, Hari,* &c., follow.

3.—Fol. 60. Jain hand of 16th century. Last leaf (sūtras IV. vi. 114—116) of a MS. of *Kātantra,* with Daurgī *vṛitti.*

388.

Add. 26,451.—Single leaves; about 8½ in. by 3 in.; Nagari, mainly of 18th century.

[WILLIAM ERSKINE.]

Fragments of GRAMMARS, COMMENTARIES, &c.

Fol. 79 (५). Fragment of a *grammar.* Deals largely with aorist-forms.

Fol. 85 (८५). Fragment of *Prakriyā-Kaumudī.* Marg. abbrev.: प्र॰ सु॰ (subanta). The passage is that found in Add. 26,427 B., at fol. 46 (४६)*a.*

Foll. 86—88 (५१ । ५२ । ६४). Fragments of the *Siddhānta-Kaumudī.* The passages occur at vol. i., pp. 209 ff., and 286 ff. of the Calcutta editions.

[1] A writer of this name wrote a commentary on the Kirātārjunīya (Rāj. M., 'Notices,' viii., 247).

VII. LEXICOGRAPHY.

389.

Or. 2662. — Palm-leaf; foll. 50 (*ka—ghi*); 7 lines; 18½ in. by 2 in.; Sinhalese character, 19th century.

अमरकोषः

AMARA-KOSHA.

The *Kosha* or *Nāmaliṅgānuśāsana* of Amarasiṃha, the most celebrated of the old lexicons. Repeatedly printed. See also Zachariæ, *Die indischen Wörterbücher* (Grundriss, i., 3, B), § 9.

The ordinary text, followed by a few scribe's verses, in a poor attempt at Sanskrit, in praise of the work.

390.

Add. 26,337–39. — Foll. 137, 272, and 139; 12 lines; 18 in. by 12 in.; neat, but somewhat incorrect Nagari of A.D. 1806. [WILLIAM ERSKINE.]

The same, with a commentary by BHĀNUJĪ-DĪKSHITA, son of BHAṬṬOJI-DĪKSHITA.

Edited from several MSS. by Pandit Śivadatta (Bombay, 1889).

With regard to the date of the commentator, it may be noted that he quotes Rāyamukuṭa (Aufrecht, Cat. Bodl., p. 182), who wrote in A.D. 1431; and that, on the other hand, he is apparently mentioned (with his father, Bhaṭṭojī-dīkshita) by his pupil, Vatsarāja, who wrote in 1641 (Rāj. Mitra, Notices, no. 765[1]).

Beg.

वल्लावीवल्लभः नत्वा गिरंभट्टोजिदीक्षितं । सामरी[2] विदधे-व्याख्यां मुनित्रयमतानुगां ॥

Colophon at the end of vol. ii.:

इति श्रीवघेल[3]वंशोद्भवमहीपरविषयाधिप श्रीकीर्त्तिसिंहदेवाज्ञया श्रीभट्टोजीदीक्षितात्मज भानुजिदिक्षिताया मामरटिकाख्यास्यायां द्वितीयकांडं संपूर्णं स्यात् ॥

The date at the end of the third volume is Saṃvat 1863, Śaka 1728 (A.D. 1806), and the scribe's name Govinda.

391.

Or. 5198.—Foll. 249 (११९ । १२०); 10—15 lines; 11 in. by 5 in.; excellent Nagari of the 17th century. [H. JACOBI.]

Same text and commentary (fragm.).

From beginning to II. vi. 2, 14 (or vi. 63) = p. 372 of the edition of Śivadatta above cited.

In the colophon of *Kāṇḍa* I., we find the author's princely patron Kīrtisiṃhadeva described as श्रीव्घेलवंशोद्भव श्रीमहाधरविषयाधिप.

392.

Or. 4683.—Palm-leaf; foll. 1—291 (with an introductory leaf not numbered); 18 in. by 1 in. The leaves are in a brittle condition, being somewhat broken, especially at the right-hand edges, and are discoloured apparently by age. Canarese hand of the 17th to 18th century, not inked. [F. ATKINSON.]

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[1] If this identification (due to Prof. Aufrecht, Cat. Catt.) be correct, the otherwise tempting identification of Kīrtisiṃhadeva with the prince (not reigning) of that name in the royal family of Tirhut (Ind. Ant., xiv. 196, and compare no. 198) becomes chronologically difficult.

[2] *Lege* Āmare.

[3] For various readings see Eggeling, Cat. I. O., p. 274, and the MS. next following in the present Cat. The word (though apparently always written Vă-) may amount to a claim of connection with the Vāghela dynasty (13th century) of Gujarat.

The same text, with the commentary of LIṄGAYYA SŪRI.

See Burnell, Tanjore Cat., p. 45.

393.

Add. 7124.—Palm-leaf; foll. 81; 6 or 5 lines; 11 in. by 1½ in.; written in a large and somewhat straggling Malayāḷam hand. Not finished (by copyist).

Fragment of the same text.

Begins with the ślokas यस्य ज्ञान°, as in the printed editions.

Ends at bk. II., ch. vi., sect. 1, st. 8:

°युवती समे ॥

394.

Add. 26,424b. — Foll. 2 (17, 18); 8 lines; 10 in. by 4 in.; modern Nagari.

Fragment of the same.

Comprises *Kāṇḍa* III., i., śl. 1—20.

395.

Add. 26,451c.—Foll. 433—60[1] (1-4, 6-19); 8 lines; 8½ in. by 4 in.; Nagari of 17th century.

Fragment of the same.

From beginning to I. ii. 1, 9, here numbered st. 230.

396.

Or. 5246.—Foll. 60 (1-61; fol. 60 missing); 17 lines; 10 in. by 4 in.; written in 17th century by a Jain scribe (*v. infra*).

[H. JACOBI.]

शब्दप्रभेदः

ŚABDAPRABHEDA of MAHEŚVARA, son of BRĀHMA, with the commentary of JÑĀNAVIMALA GAṆI (with *paṭṭāvalī*).

The original work, usually regarded as a sequel to the author's Viśvaprakāśa (composed A.D. 1111), was edited by Ānandarāma Varuyā, and printed in vol. 3 of his projected 'Sanskrit Grammar' (Calcutta, 1884). Weber (Cat. Berl., no. 1706) describes it as 'eine Art orthoepischer Gradus ad Parnassum.' He likewise (*ibid.*, 1708) fully describes the present commentary. See also the characteristically humorous account by Peterson (Report, ii. (1884), p. 64), also Zachariæ, Ind. Wört., § 19.

Jñānavimala, pupil of Bhānumeru of the Kharatara-gaććha, composed the commentary in A.D. 1598.

Owing to the loss of fol. 60, the end of the main work and vv. 1—7 of the *paṭṭāvalī* are wanting. The readings of the main portion agree in minor details more closely with Peterson's MS.[2] than with Weber's no. 1708.

Colophon:

ग्रंथाग्रं ३७०० । नागपुरीयतपागच्छ नरपति लिखितं ।

397.

Or. 5224 a, b. — Foll. 7; 21 lines; 10 in. by 4 in.; Nagari of 17th century, written by a Jain scribe. [H. JACOBI.]

Two Lexical works.

A.—Foll. 1—3*b*.

Another recension of the ANEKĀRTHADHVANIMAÑJARĪ.

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[1] Fol. 118, of the odd set of leaves collected in these covers, is part of the wrapper of another MS. of Amara.

[2] Report, ii. (1884), pp. 124—126. Collated by Weber, *l.c.*

This recension contains three *adhikāras* only.

Beg.

शब्दांभोधियतो नंत[:] कुतो प्यागमसंभवात् ।
स्वानुवाचैकमानाय तस्मै वागात्मने नमः ॥ १ ॥

The verses *śuddhavarṇa*° and *sarasvatyāḥ*°, forming stanzas 1 and 3 of Eggeling's MS. no. 1030, and Weber's no. 1698, have been added in the margin in a later hand, now, however, much broken away. The first words treated of are: *śivam*, *gaurī*, *hari* (stanzas 4, 5), *dik* . . .

Adhik. 1 (94 st.) ends, fol. 2*a fin.*:

°बाह्लीकाश्चाश्वजातयः ॥ इत्यनेकश्लोकाधिकारः°

Adh. 2 (67 st.) begins:

तटो वप्रं (*sic*) पिता वप्रः°

Ends (fol. 3*a*):

°तात्परश्च परायणः । °सद्धश्लोकाधिकारः°

Adh. 3 (19 st.) begins: चन्द्रो राजा°

The work ends (fol. 3*b*):

°सुमयो बन्धुसोमयोः ॥ इति श्री अनेकार्थध्वनिमंजर्यां पादाधिकारस्तृतीयः समाप्तः ॥

B.—Foll. 3*b*—7.

धनंजयनिघण्टुः

DHANAMJAYA's vocabulary, here called NIGHAṆṬASAMAYA.[1] Longer recension.

The two recensions are described by Eggeling, Cat. I. O., pp. 284, 285. The present MS. contains two chapters of 204 and 46 stanzas respectively, and accordingly corresponds with Eggeling's no. 1015.

The beginning (तन्नमामि परं ज्योति°) corresponds with the MSS. and printed edition,[2] and as in Cat. I. O., no. 1014, summaries of each group of words (*yugma-nāma*, v. 2; *ṛishi-nāma*,[3] v. 3, &c.) are given.

[1] For other titles of the work see Aufrecht, Cat. Catt., p. 266.

[2] See Haas, Cat. Sk. P. B.

[3] *Yati-n*° Cat. I. O., 1014.

Ch. 1 ends (fol. 7*a*):

°शब्दाः समुत्पीडिताः ॥ [२०]४ ॥ इति श्री धनंजय कृतौ निघंटसमये शब्दसंकीर्णप्ररूपणं नाम प्रथमः परिच्छेदः ॥

Ch. 2 begins (as in I. O., 1015):

गंभीरं नाम°

The last three groups are: *paramātma-nāma*, *parameshṭi-n*°, *siddhi-n*°.

Ends:

अर्हदादीनपि प्राहुः शिरणोत्तम[4]मंगलान् ॥ ४६ ॥

इति श्रीधनंजयकृतौ निघंटसमये शब्दसंकीर्णस्वरूपनिरूपणो द्वितीयः परिच्छेदः ॥ ब ॥ समाप्तः ॥

398.

Add. 26,434 e. — Foll. 74—79 (1—5); 19 lines; 10 in. by 4 in.; small and good Jain hand of 17th century. Some marginal summaries in a more recent Jain hand.

अनेकार्थध्वनिमञ्जरी

ANEKĀRTHADHVANIMAÑJARĪ.

A vocabulary of homonyms.

Several recensions of this work exist (Weber, Cat. Berl., nos. 1697-98; Eggeling, Cat. I. O., nos. 1029—32). Cf. Zachariæ, Ind. Wört., § 13.

The present text consists of four *adhikāras*, of which the first three agree in text[5] and number of stanzas (92, 69, 19) with Eggeling's no. 1029. The fourth (*vividhādhikāra*) is, however, very much longer than in any known recension, as it contains 132 stanzas.

It begins:

प्रबोधाधातुमशब्दिकानां
कृपामुपेत्यापिशतां कवीनां ।
कृतो मया रूपमवाप्य शब्द-
भेदप्रकाशो ऽखिलवाङ्मयाब्धेः ॥ १ ॥

[4] नऽपि . . . °णो उत्त MS.

[5] In ver. 1*b* the reading is स्वानुवाचैकमानाय°.

Ends:

इदं तुल्याक्षरं द्वंद्वं स्यान्न चोद्भेदकं क्वचित् ।
यमकादावपीत्येषा चिंतास्माभिरुपेक्षिता ॥ १३१ ॥
तथा ह्यपश्यदद्राक्षीदित्यत्रार्थे क्रियापदं ।
अपः पयस्तनूकुर्वदित्यन्यत्र पदद्वयं ॥ १३२ ॥

इत्यनेक° ध्वनिमंजर्यां विविधाधिकारश्चतुर्थः समाप्तः ॥

399.

Or. 5196.—Foll. 60; 13 lines; 10½ in. by 4 in.; good Jain Nagari, dated [V.]S. 1755 (A.D. 1698). [H. Jacobi.]

अभिधानचिन्तामणिः

Abhidhānaćintāmaṇi, by Hemaćandra.

A dictionary of synonyms, regarded as the first portion of the whole lexicographical work (*kosha*) of the author. See Zachariæ, Ind. Wört., § 22.

Critically edited by O. Böhtlingk and C. Rieu (St. Petersburg, 1847).

Begins (as in editions):

प्रणिपत्यार्हतः सिद्ध°

Colophon:

इत्याचार्यहेमचंद्र विरचितायामभिधानचिंतामणौ नाममालायां सामन्यकांडः षष्ठः ६ । सं १७५५ वर्षे श्रावण मासे शुक्लपक्षे[1] भृगु वारे लिपितं अभयसुंदरेण नागोरमध्ये ॥

400.

Or. 2141.—Foll. 83; 9 lines; 12 in. by 5 in.; modern Jain Nagari, date=1847 (see below).

The same work.

At the end occurs the following colophon:

संवदि (*sic*) रंध्रसिंध्वष्टेंदु १८४९ मार्गशीर्षके मासि शुक्ले वरे पक्षे प्रतिपद्दिवसे गुरौ १ उणि[2]याराभिधे ग्रामे देशे नागर चालके रावेश भीमसिं[ं]हस्य राज्ये श्रीमूलसंघके २ सरस्वती शुभे गच्छे बालात्काराह्वये गणे नंद्याम्नाये तथा कुन्दकुन्दसूरिमहान्वये ३ अंबावती सुपट्टस्य भट्टारक शिरोमणिः क्षेमेन्द्रकीर्तिदेव आसीत् क्षेमकरो भुवि ४ तत्पट्टाचल सूर्य्याभ सुरेन्द्रकीर्त्ति जिष्णुना शिष्यवर्गे सुपाठनार्थं कौतुकी लिखितन्त्वियम् ५ ॥ (A sixth verse in praise of the book.)

Then: समाप्ता चेयं नाममाला ।

A table of the pontiffs of this Digambara gaććha, compiled from materials supplied by myself, was printed in the Ind. Antiquary, xx. 341 (Oct. 1891), by Dr. Hörnle. It does not, however, reach down to Saṃvat 1849 in the Nâgôr line. Apparently, therefore, Bhīmasiṃha was 'reigning' at Nâgôr in V.S. 1849 (in succession to Bhuvanaćandra, *v.* Hörnle, *l.c.*), while Surendrakīrti, pontiff 'no. 98,' was at Chitor.

All these particulars refer to the copying of the archetype of our MS.

A note in a later hand records that our MS. was copied 'in the middle of Saṃvat 1904 [A.D. 1847] for the reading of' [a person whose name is obliterated].

401.

Add. 26,436 a. — Foll. 30; 13 lines; 10½ in. by 4½ in.; in a regular and formal Jain character, 15th to 16th century. In Kāṇḍa II., foll. 7*b*—8*a*, the verse-numbering 11—22 is erroneous for 12(112)—23(123).

Part of the same work, with glosses.

Kāṇḍas I.—III. only.

The margins are full of notes in a small character, part of which at the edge is lost.

The glosses were added probably in the 17th century.

The first gloss runs:

अंगैर्धातुपारायणैरादिभिर्युक्तं सांगं सिद्धं प्रतिष्ठाप्राप्तं सांगशब्दानुशानं यस्य सः सिद्धिसांगशब्दानशासनः ॥

(Cf. the *avaćūri* described as no. 3054 in Rāj. Mitra's 'Notices.')

[1] Here a later hand has added '3 di[ne].' But the 3rd of S'rāvaṇa śudi appears not to work out to a Friday for Chaitrādi Vikrama 1755, either current or elapsed.

[2] 'Uniara' in Jaipur State.

Our glosses have no collective title. The last (on the last stanza of Kāṇḍa III.) ends:

जातिरेषां म्लेच्छजातयः एते ऽरण्यदेशाभेदाद्भिन्नाः ।

Colophon:

इत्याचार्य श्री हेमचंद्रविरचितायामभिधानचिंतामणौ नाममालायां मर्त्यकाडस्तृतीयः परिसमाप्तः ॥

402.

Or. 2142 a.—Foll. 14; 15 lines; 10 in. by 4 in.; Jain Nagari of the 15th to 16th century.

A similar fragment.

Kāṇḍas I., II., and III. 1—381 (=stanzas 1—717 ed. Böhtlingk).

403.

Or. 4530. — Foll. 149; 20 lines; 9½ in. by 4 in.; Jain Nagari, written in V.S. 1736 (A.D. 1679) at Ahmadabad, by Kshamālābha Gaṇi. See below.

[Presented by Col. S. B. Miles.]

The same work, with commentary called Sāroddhāra or Nāma-sāroddhāra, by Vallabha Gaṇi.

On the commentator, who was a pupil of Jñānavimala, and wrote his work in V.S. 1667 (A.D. 1611),[1] see Rāmkṛ. Bhāṇḍārkar, Report, 1883-84, pp. 126, 438, and Zachariæ, Ind. Wört., p. 32.

The commentary begins:

श्रीमदर्हन्तमानाम्य संवित्संपद्विधायिनं ।
श्री हेमचन्द्र संदृभनामकोषप्रबोधदं ॥

स्वकीयकोषसिद्ध्यर्थं श्री श्री वल्लभवाचकः ।
सारोद्धारमिमं नाम्ना तनुते नामनिर्णयात् ॥

Kāṇḍa I. ends fol. 8b; II., at fol. 28b.

[1] In the reign of Sūrasiṃha at Yodhapura.

The following authors and works are cited: Āćārāngavṛitti, fol. 47b, *et al.*; Āgama, Amara, and '*tat-ṭīkā*,' *saepissime*; (Haima) Anekārtha, Ātreya, fol. 40b; Bhānudatta, fol. 113b; Bhāravi and *ṭīkā*, fol. 35a; (Haima) bṛihadvṛitti, Ćāmuṇḍa, fol. 21b; Ćāṇikya(*sic*), fol. 73b; Ćaraka, fol. 64a; Dhanvantari, *saepe*; Gauḍa, fol. 73a, *et al.*; Halāyudha, *passim*; Halāyudhakāvya, fol. 133a; Hārāvalī-kāra, fol. 41b, *et al.*; Kālidāsa (Meghad. and Raghu.), *saepe*; Kāśikā, fol. 133a; Kṛishṇabhaṭṭa, fol. 135a; Kshīrasvāmi, *passim*; Liṅgaya Sūri, fol. 85a, *et al.*; Madanapāla, *saepe*; Mādhava-bhaṭṭāḥ, fol. 29a; Mādhavanidāna, fol. 40a-b; Māgha, Maheśvara, *passim*; Mahodadhi-ṭīkā, fol. 118b; Mālākāra, fol. 102a; Mānatuṅga, fol. 7a; Mārīći, fol. 75a; Manu, Murāri, *saepe*; Nemićaritra, fol. 80a; Nyāsakāra, fol. 135a; Pathyāpathyakāra, *saepe*; Prāsādakāra, fol. 118a; Rājapraśnīya-ṭīkā, fol. 58; Rāmāyaṇa, fol. 63; Ṛigveda, fol. 74b; Śālihotra, fol. 116a; Sāmavayāṅga and *ṭīkā*, fol. 6b; Śāsvata, fol. 71a; Sāmudrikaśāstra, Bhagalakshaṇādhikāre, fol. 54a; Śrīdhara, *passim*; Ujjvaladatta, *ib.*; Upaveśapālākarṇikāṭīkā(?), fol. 122b; and the following frequently: Vāćaspati, Vāgbhaṭa, Vaijayanti, Vishṇupurāṇa.

The commentator also quotes his own (*asmatkṛita*) *Nighaṇṭu-śesha-ṭīkā*, and frequently appeals to the usage of '*bhāshā*.'

The commentary ends (fol. 148b):

०मंगलानि च तानि शास्त्राणि भवंतीति ॥ १७८ ॥

इति श्री ज्ञानविमलोपाध्यायशिष्य वाचनाचार्य श्री वल्लभगणि विरचिते श्रीहैमाभिधानचिंतामणि नाम माला नामसारोद्धारे षष्ठ सामान्यकांड नामसारोद्धारः ॥

The *paṭṭāvalī* of the commentator agrees with that of the MS. described by Ramkṛ. Bhāṇḍārkar, Report, *sup. cit.*, p. 438.

In v. 11 our MS. has the reading ऽदृभत्, attributed by R. Bh. to 'another MS.'

Colophon:

[6] [3] [7] [1]
संवत्सरे रसानिलसखाचलवसतीश-प्रमिते श्री वृहत्खरतर गगन

. . मार्त्तंड . . . श्री जिनरत्नसूरि[1] - सर्वभौमानां विनेयोपाध्याय श्री क्षमालाभगणिना श्री नामसारोद्धारो ऽलेखि शिष्यमुख्य प॰ ज्ञानसागरमुनिपठनहेतवे ॥ शुचि शुचि पक्षतो श्री सहम्मदाबादमहाद्रंगे[2] । भट्टारक श्री जिनचंद्र[3]सूरि विजयराज्ये ॥

A scribe's note follows, recommending that the MS. be kept from dangers of oil, water, or loose binding (*śithila-bandhanāt*).

404.

Or. 5197.—Foll. 213; 16 or 17 lines; 9½ in. by 4 in.; good Jain Nagari of 17th century. [H. Jacobi.]

Hemaćandra's own commentary on the same work.

Compare Weber, Cat. Berlin, ii., p. 256.

Beg.

धर्मतीर्थकृतां वाचं नत्वा तत्वाभिधायिनीं ।
स्वोपज्ञनाममालाया विवृत्तिं विदधाम्यहं ॥ १ ॥

End.

॰निपात्यंते पदे पदे ॥ इत्याचार्य हेमचन्द्र विरचितायां स्वोपज्ञाभिधानचिन्तामणिनाममालाटीकायां[4] सामान्यकांड षष्ठ: समाप्त:॥ सर्वसंख्याग्रंथाग्रं ९९८७ ॥

405.

Add. 26,424 e.—Foll. 28 (now 25—52); 19 lines; 10 in. by 4 in.; small Jain Nagari of 17th century. [William Erskine.]

Anekārthasaṅgraha of Hemaćandra.

The second part of the Haima-kosha. Regarded as a supplement or second part with the author's Abhidhānaćintāmaṇi, and as such printed by Colebrooke (1807), though not by Böhtlingk and Rieu (1847).

Critically edited (Vienna, 1893) by Th. Zachariæ. See also Cat. I. O., p. 284.

Begins (as in printed text[5]):

ध्यात्वार्हत:॰

Ends:

॰मंत्रणयोरपि ६० इत्याचार्य श्री हेमचंद्र विरचिते अनेकार्थसंग्रहे शेषाव्ययकांड: ॥ मुनि लक्ष्मीविमलस्य पठनस्यार्थं लिखिता ऽस्ति ॥

406.

Sloane 4090 e. — One leaf, numbered 220, of a 17th to 18th century MS. of

The same work, with commentary.

The passage corresponds to Kāṇḍa III., sect. 618—624 of the printed editions; with considerable amplifications, doubtless representing a regular commentary.

The writing is in the regular style of good Jain MSS., and differs in no very appreciable degree from that of modern Jain MSS. on the one hand, or on the other from the older specimens illustrated by the Palæographical Society.

407.

Or. 2149 a. — Foll. 77; 12 lines; 12 in. by 5½ in.; Nagari of 19th century.

मेदिनिकोष:

Medini-kosha.

A dictionary of homonyms, frequently

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[1] Died V.S. 1711. Klatt, Onom., p. 31. The scribe therefore apparently *had* J. as his upādhyāya, though the wording of the phrase is curious.

[2] 'Draṅga,' for town, almost confined to lexx. Another example of a rare word in this colophon is *yakaḥ* for *yaḥ* in verse 2 of the colophon.

[3] Jinaćandra 'reigned' V.S. 1711-63. Klatt, Onom., p. 20.

[4] Called *vivṛitti* in margin, as in verse 1.

[5] Colebrooke's Hemachandra, pt. 2.

printed in India. In the most recent edition, or re-arrangement, by Ānandarāma Vaḍuyā ('Borooah') ('Comprehensive Sk. Grammar,' vol. iii., p. 9), it is maintained that the correct form of the author's name is Medinīkara. There is also some uncertainty as to the name of the author's father (Eggeling, Cat. Ind. Off., p. 288). See also Zachariæ, Ind. Wört., § 25, where authorities are cited for the assignment of the author to the end of the 14th century A.D.

Begins:

वृषांकाय नमस्तस्मै°

The present copy does not contain the section on *avyayāni* with which the printed texts conclude. On the other hand, after the *ha-varga*, with which the main work in these is terminated, there occur a couple of lines representing a section for *ksha*-finals, and borrowed from the Viśvaprakāśa of Maheśvara. The MS. accordingly concludes with the following rather corrupt passage:

°पितृपितामहे[1] [॥] हान्तवर्गाः (*sic*) पान्ताः स्युर्येद्यपि च्चांतावर्णानामनुरोधतः पृथक्क्रमेण कथ्यते ये ते समयत्वात् च द्वि [।]

च्चः †[2]कल्पा नुष शक हृ व्यवहार ट च्चात्मजे पाशके शाच्च सौवर्चलेंद्रियेत† च्चो [read च्चः here follows a much corrupted version of the Viśvaprakāśa, *sub hac voce*] दच्चः पटौ . . . भुवि[3] स्मृतः इति मेदिनीकोषः समाप्ताः ॥

On the last cover:

मेदिनीकोषग्रंथसंख्या २४६० ॥

Our MS. has numerous marks of lacunae, few marks of section- or verse-numbering, or of punctuation, and is otherwise (like other MSS.[4] of the Koshas) carelessly and confusedly copied.

[1] = śl. 34, p. 243, ed. Calcutta, 1872.

[2] This represents the Viśvaprakāśa, s.v. *aksha*.

[3] MS. भुविः. See Viśvapr., s.v. *daksha*.

[4] Compare Ānandarāma, *op. cit.*, preface, p. 33.

408.

Or. 2142 b.—Foll. 9 (now numbered 15—23); 11 lines; 18th century.

पञ्चवर्गसंग्रहनाममाला

PAÑĆAVARGASAṄGRAHA-NĀMAMĀLĀ, by ŚUBHAŚĪLA.

A lexicon, closely imitated from Hemaćandra's Abhidhānaćintāmaṇi, both in style, division, and general form. Though a considerably shorter work, it has received much additional matter from the Anekārtha-saṅgraha and other sources.

On the author, who flourished at the end of the 14th century, and his other works, which were chiefly tales, see Weber, Cat. Berl., ii., p. 1112. On his spiritual genealogy, see also the colophon of the present MS., given below.

Begins:

नत्वार्हन्तं गुरूणां सत्प्रसादाच्च समासतः ।
केषांचित् पंचवर्गाणां शब्दानां सङ्ग्रहं ब्रुवे ॥ १ ॥
सर्वज्ञो बोधिदो ज्ञानी चाप्तो जिनपतिर्जिनः ।
पापमुक्तमो मुक्ताविततमुक्तिर्जिनाधिपः ॥ २ ॥

Kāṇḍa 1 (31 stanzas) gives names of Arhats, &c.

It ends (fol. 15*b*):

इति . . देवाधिदेवशब्द-संग्रहः प्रथमः समाप्तः ॥

Kāṇḍa 2 (102 stanzas) gives the names of gods (*devaśabdas*°).

Begins:

स्वर्गे नाकिकुटो नाकिधामा नाकिनिकेतनं ॥

It ends (fol. 17*a*) with words corresponding to Hem. 332.

Kāṇḍa 3 (153 st., *martyakāṇḍa*) begins:

मर्त्ये जनः पंचजनो[5] ना पुमान् . .

(cf. Hem. 337.)

[5] MS. painjaćano.

Ends (fol. 19*b fin.*):

। कूट: स्याच्च पृथग्जने ।
नीचश्चंडालके गौडो मातंगश्च जनंगम: ॥

(cf. Hem. 932-3.)

Kāṇḍa 4 (142 st., *bhūmi-kāṇḍa*) begins:

पृथ्व्यां तु जगती माता ऽनन्ता गो-कु-भूमय: ॥

Ends (fol. 22*a fin.*):

°कमठी कच्छपी समे ॥

(cf. Hem. 1353.)

Kāṇḍa 5 (7 st.) begins:

श्वभ्रे कुवेदनाभूमि° (cf. Hem. 1358.)

Kāṇḍa 6 (56 st.) begins:

द्वीपविशेषे काक: स्याद्°

The work ends:

नतौ नम: कुटुक्री उं पश्चान्तरे तु चेद्यदि ॥

(cf. Hem., *ad fin.*)

Colophon:

इति श्री तपा गच्छाधिराज श्री सोमसुन्दर[1] सूरि पट्टालंकरण श्री मुनिसुन्दर[1] सूरि शिष्य प° शुभशील कृत पंचवर्गसंग्रह नाममालायां सामान्यकांडं षष्ठं समाप्तं ॥

409.

Or. 5200. — Foll. 14; 16—19 lines; 10 in. by 4½ in.; neat Jain Nagari of 17th to 18th century. [H. Jacobi.]

उणादिनाममाला

UṆĀDI-NĀMAMĀLĀ, by ŚUBHAŚĪLA GAṆI.

A vocabulary, in ślokas, of words having Uṇādi affixes, arranged in six kāṇḍas on the model of Hemaćandra's Abhidhānaćintāmaṇi.

The present MS. appears to be unique, nor is any mention of the work cited,[2] but several other works of the same writer are known (Peterson, Rep., iv., p. cxxi.). One of them, a collection of Jain tales, &c., was composed in V.S. 1521[3] (A.D. 1464).

The author's teachers were Lakshmīsagara-sūri[3] and Munisundara, both of the Tapāgaćcha (nos. 53, 51 in Klatt's list, Ind. Ant., xi. 256).

Begins:

नत्वा वक्ष्ये जिनं नामामालामुणादिसंज्ञिकां [*sic*] ।
श्रीसोमसुन्दराचार्य । मुनिसुंदरसंनतं ॥ १ ॥
मारुदेवो वृषभ: स्यादृषभस्त्रि·लात्मजो ।
महावीरो वर्धमानो वीरो वप्रात्मजो नमि: ॥ २ ॥

Title of Kāṇḍa 1 (17 śl.), fol. 1, l. 11:

इति श्रीतपागच्छे श्रीसोमसुन्दर पट्टालंकारत: श्रीमुनिसुंदर-शिष्य पं शुभशील रचितोणादिनाममालायां प्रथम: स्वर्ग:(*sic*) देवाधिदेवकांड: ॥

Ch. 2 (śl. 46) begins:

स्वर्गे विहेलिमो वैष्टं°

Title (fol. 3*b*):

इति श्रीसोमसुंदर° शुभशी° वि° नाममा° द्वितीय: स्वर्ग: । देवकांड द्वितीय: ।

The next three chapters have no titles, spaces having been left blank at the end of each; but the groups of words treated of are the same as those in Hemaćandra's work, viz.:

Ch. 3 (322 ślokas) = *martya*[4]*-kāṇḍa* (ends fol. 8*b*).

Ch. 4 (260 ślokas) = *tiryak-kāṇḍa* (ends fol. 12*a*).

Ch. 5 (3 śl.) = *naraka-kāṇḍa* (*ibid.*).

The last chapter (containing 69 ślokas, and corresponding to the sixth and last (*sāmānya-*) kāṇḍa of Hem.) begins:

जगति विष्टपं विश्वं भुवनं जगती जगत् ।

(Compare Hem., Abhidh., vi. 1.)

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[1] Nos. 50, 51 in the Tapagaćcha ('reigns' V.S. 1457—1503). See Klatt in Ind. Ant., xi. 256.

[2] With the exception of Zachariæ, Ind. W., p. 38, a short mention presumably derived from the present MS.

[3] Weber, Cat. Berl., ii., no. 2020.

[4] The word *martya* occurs in the śloka numbered 1, after an unnumbered śloka giving names for servants (*vastya*°), teachers, &c.

And ends:

°भवी च पुद्गले अखि: ॥ ६९ इति ॥

The verse-colophon, in a more recent hand, runs:

श्री मुनिसुंदराचार्य पादयुग्मप्रसादत: ।
चकारोणादिशब्दानां सङ्ग्रहं विनयी क्रियत् ॥ ७० ॥
इति पं° शुभशीलगणि कृता:(*sic*) ॥ ग्रन्थमान ९००[1] ॥

410.

Add. 26,424c. — Foll. 2 (18, 19); 8 lines; 10 in. by 4 in.; Nagari, written Śaka 1727 [expired] (A.D. 1805) by one Jagannātha. [William Erskine.]

अनेकार्थमञ्जरी

ANEKĀRTHAMAÑJARĪ.

A vocabulary in 29 ślokas, giving the meanings attributed to each of the Sanskrit letters when used as words. This is substantially identical with the *Ekākshara-kośa* (°ksharī), 'commonly ascribed to Purushottama-devaśarman, a grammarian of some note, who may be supposed to have been above such trifles' (Aufrecht, Cat. Trin. Coll. Camb., p. 18).

Several printed editions have appeared in India, the latest (Benares, 1890) appended to the text of the *Śabdarūpāvalī*.

Beg.

अकारो वासुदेव: स्यात् आकारस्तु पितामह: ।

End.

क्ष क्षेत्र क्षेत्रक्षे च नृसिंह्ने(*sic ?*) च प्रकीर्तित: ॥ ९२९ ॥
इत्यनेकार्थमंजर्यां समाप्तं(*sic*) । शके १७२७ क्रोधन नाम संवत्सरे . . ज्योतिर्विदकुलसमुद्भूतेन नारायणात्मज जगंनाथेन लिखितं ॥

[1] Evidently added by a recent vendor of the MS. The real number is 755.

411.

Add. 26,368–72. — Five vols.; large fol.; written by different hands in the Bengali character, on thick yellow paper. [William Erskine.]

शब्दार्णव:

ŚABDĀRṆAVA or ŚABDAMUKTĀ-MAHĀRṆAVA.

A Sanskrit dictionary, in five large folio volumes, without title, preface, or author's name. It is designated in Mr. Erskine's list by the title 'Sabdārṇava.'

The text corresponds to the shorter of the two recensions of the Śabdamuktāmahārṇava described in Cat. I. O., pp. 298, 299.

Vol. I. containing अ — अह्ला.
„ II. „ आ — स्यात.
„ III. „ ग — नस्थिमालिन.
„ IV. „ प — रौहिष.
„ V. „ ल — ह्लोकु:.

The number of words on each page averages from three to five. Each word, with its gender and its meanings shortly expressed, fills one or two short lines in the middle, while its derivation and the authorities for its meaning are given in one or more longer lines above it.

The authorities principally quoted are the following: — Amara, Hemaćandra, Medinī, Halāyudha or Ratnamālā, Jaṭādhara, Trikāṇḍaśesha, Śabdaratnāvalī, Śabdamālā, Śabdaćandrikā, Uṇādikosha, Hārāvalī, Bhūriprayoga, Dharaṇi, Viśvaprakāśa, Muktāvalī, Śrīharsha, Bhāravi, Māgha, Kālidāsa, &c.

The first volume has an index filling 14 leaves at the beginning, containing all the words given in that volume, with reference to the folio, the page, and its number on the page.

The right upper corner of the first volume

has been injured by damp and partly destroyed, but with scarcely any injury to the writing.

It will be noted that some of the above authorities are of late date.[1]

412.

Add. 26,445 f.

One leaf of a Lexical work.

413.

Add. 26,416. — A volume formed of narrow slips of paper stitched together at the top, of which 39 are written upon, the rest being left blank; 2 columns; 10 in. by 2 in.; 18th to 19th century. [William Erskine.]

A botanical glossary, or list of Sanskrit names for various species of plants or herbs. No title.

The names are written in two columns, and classed under the common or vulgar name of each species.

Each class is subdivided into groups under the following headings: गु°, रा°, म°, भा°, ग°, र°, चा°; probably the abridged titles of works referred to as authorities, and the single names are accompanied by figures apparently denoting sections of those works.

It begins:

गुडूचिनामानि

गु°

३ गुडुच्यं

३ चामृतवल्लि

३ छिन्ना

३ छिन्नरुहा &c.

[1] *E.g.* S'abdaratnāvalī (A.D. 1622, acc. to Colebrooke) and Appayadīkshita (Kuvalayānanda cited fol. 76*b*), who wrote towards the end of the 16th century.

414.

Add. 14,357 b. — Foll. 5; 24 lines.

Pārasī-prakāsa, by Vedāngarāya.

A vocabulary, in verse, of Persian and Arabic terms used in Indian astronomy. Composed in 1643 (Aufrecht, Cat. Catt., *s.v.*) for Shāh Jehān.

Begins:

नत्वा श्रीभुवनेश्वरीं हरिहरौ लंबोदरं च द्विजान्
श्रीमच्छाहजहांमहेन्द्र परमप्रीतिप्रसादाप्तये ।
ब्रूते संस्कृतपारसीक रचनाभेदप्रदं कौतुकं
ज्योतिः शास्त्रपदोपयोगि[2] सरलं वेदांगरायः सुधीः ॥

415.

Add. 22,378.

Zend–Sanskrit–Persian Vocabulary, &c.

See *Catalogue of Persian MSS.*, p. 51*b*.

416.

Add. 8896.

A sheet of Sanskrit verbal roots, alphabetically arranged in a diagram, with English meanings in the writing of Sir Wm. Jones.

417.

Add. 5659.—A miscellaneous volume, written on European paper, chiefly of folio size. [Halhed, bought in 1796.]

The Sanskrit portions are:—

I. Foll. 1—32, folio.

Title:—

'A vocabulary to the Upanishads.
James Johnson.'

[2] °ब्यदोप° MS.

A list of words from several Upanishads and similar works, written by a good native penman in Nagari, with transcription into Persian letters, and occasional English notes pencilled by a European student.

II. Leaves numbered 53 and 56—90.

Entitled :—

'A vocabulary to the Opaneeshats and Sheeve Pooran.'

Written out by an English student in the 18th century, with occasional English equivalents.

III. Leaves numbered 54, 55.

A short French-Sanskrit vocabulary.

418.

Add. 7018.

A transcript of Add. 5659, no. I., by a European student.

419.

Add. 7019.

A similar transcript of *ib.*, no. II.

VIII. RHETORIC AND POETICS (alaṃkāra).

420.

Add. 5582. — Foll. 86; in European book-form, folio (foolscap). The present MS. and several others of the same collection (see Add. 5581, 5583, 5584; nos. 356, 292, 365) are written in a fine bold Nagari hand, and, as the colophon of the present MS. shows, were copied for the use of the Oriental scholar Nathaniel Brassey Halhed by the Kaśmirian pandit Kāśīnātha, in the style of Nagari still in common use in his country. Halhed left India in 1785, so that the copies may have been made about 1780.

काव्यप्रकाशः

KĀVYA-PRAKĀŚA, by MAMMAṬA BHAṬṬA.

Begins (as in printed editions):

ग्रंथारंभे विघ्नविघाताय॰

Ends:

प्रतिपादनमर्हन्तीति ॥ सम्पूर्णमिदं काव्यलक्षणं ॥

इत्येष मार्गो विदुषां विभिन्नो ऽप्यभिन्नरूपः प्रतिभासते यत् ॥
न तद्विचित्रं यदमुत्र सम्यग्विनिर्मिता संघटनैव हेतुः ॥

इति श्रीकाव्यप्रकाशे ऽर्थालंकारनिर्णयो नाम दशम उल्लासः । साहिभ श्रालठ [=Halhed] पाठनार्थं इदं काव्यप्रकाशपुस्तकं शुभम् पंडित काश्मीरेषु काशेनाथेन [*sic*] लिखितं ॥ शुभमस्तु ॥ साहिभ श्रालठकेषु ॥

421.

Or. 2146 b.—Foll. 24 (now 17–40); 17 lines; 9½ in. by 4 in.; neat Jain Nagari writing, dated (see below) V.S. 1742 (A.D. 1685); glosses apparently added during the following century.

वाग्भटालंकारः

VĀGBHAṬĀLAṂKĀRA, with JINAVARDHANA SŪRI's commentary, also glosses.

The main work has been printed, edited by Ānandarāma Vaḍuyā ('Borooah'), Calcutta 1883; also in the Kāvyamālā (no. 48), where it is maintained (note 1, pp. 1, 2) that the father of Vāgbhaṭa was one Soma (not Nemikumāra, as usually accepted).

The author, Vāgbhaṭa or Bāhaḍa, flourished[1] under Jayasiṃha of Gujarat (c. 1144 A.D.). See Weber, Cat. Berl., ii., pp. 275, 210, and Cat. I. O., p. 330.

On the commentator (the author of several other works), who was deposed from the *sūri-pāda* A.D. 1418, see Klatt, Onom., p. 34.

The text contains in this MS. *five* adhyāyas only, which correspond with pp. 1—23 of the Calcutta text.

The commentary has no exordium like the Berlin MSS. (Weber, nos. 1719, 1720), but begins with the explanation of st. 1:

श्रीनाभेयजिनः वो युष्मभ्यं दिशतु &c.

It ends:

किं चोक्तविशेषणाशब्दो यं शास्त्रान्ते मंगलार्थकः यथा हे भगवान् भाष्यकारः . . . अध्येतारश्च वक्तारः स्युरिति ॥ इति वाग्भटालंकारे पंचमः परिच्छेदः वृत्ति संपूर्णा ॥ संवत् १७४२ वर्षे माघ मासे सित पक्षे दशम्यां तिथौ ॥ श्रीजेसलमेरौ । श्रीजिनधर्म[2] सूरिशिष्यसौख्यवर्धन लिपीकृता प्रतिरियं ॥

422.

Or. 2146 c.—Foll. 11; 12 lines of text, commentary written round margin in a smaller hand; 10 in. by 4½ in.; *namaskāras*, verse-numbers, and rulings, in red; Jain Nagari of 16th to 17th century.

The same text and commentary.

Ch. 1—4 only.

The present MS. contains the exordium of the commentary found in the Berlin MSS., *supra citt.*

The colophon of the text (rubricated) is:

इति वाहडमंत्रीश्वरविरचिते वाग्भटालंकारे चतुर्थः परिच्छेदः ॥

See the description of the last MS. (footnote).

423.

Or. 5241.—Foll. 16; 11 lines; 10 in. by 4½ in.; excellent Jain Nagari, with punctuation, ruling, &c., in red ink, written [Vikrama] Saṃvat[3] 1549 (A.D. 1489). [H. JACOBI.]

The same.

Chapters I.—V. Text only.

Ends:

°सारस्वताध्यायनः ॥ ३२ ॥ इति श्रीवाग्भटालंकारे पंचमपरिच्छेदः ॥ संवत् १५४९ वर्षे मार्गशिर सुदि ६ भूमे[3] ऽलेषि ॥

424.

Add. 26,359 a. — Foll. 10; 8 lines; 10½ in. by 4 in.; regularly written Nagari of 17th century. [WILLIAM ERSKINE.]

रसिकसंजीविनी

RASIKASAṂJĪVINĪ, by KEŚAVA, son of HARIVAṂŚA.

A treatise on *alaṃkāra*, in verse, in three *vilāsas*,[4] apparently unique, but wanting conclusion. The branch of *alaṃkāra* described consists of the *rasas* or sentiments, especially those of lovers.

The author, of whom little or nothing is known, is clearly a Vaishṇava. As to his possible date, see below.

Begins:

श्रीभुवनसुन्दर राधावल्लभो जयति ॥

श्रीवृन्दावनकुंजकेलिचिरं शृङ्गाररागाश्रयं
सौन्दर्याखिलसारसंचयसरित्कल्लोलसंपन्मुखं ।
अन्योन्यं सुमनोहरैश्च वचनैरुत्पुल्लनेत्राम्बुजं
श्रीराधाभुजवेष्टितं ◡ लकितं कृष्णं सतृष्णं नुमः ॥ १ ॥°
राधावल्लभपादयो रसवतीं सत्प्रेमकल्लोलिनीं
भक्तिं वांछय तां यदा सहृदयाः कर्तुं तदा सुन्दरीं ।

[1] As a minister, 'mantriśvara,' if the epithet in Or. 2146 c (no. 422) is to be taken seriously. See also the MS. described in my "Journey . . in Nepal," p. 61.

[2] Probably the *sūri* mentioned by Klatt, Onom., p. 24.

[3] Tuesday, 1st Dec., 1489, O.S., verified by Dr. Jacobi.

[4] See below, śl. 6.

शृङ्गारप्रणयोक्तिसंभृतगुणां संजीविनीं श्रोत्रयो-
रन्तः स्वास्थ्यविधायिनीं शृणुत भोः श्रीकैशवीं भारतीं
चस्यां[1] यथा त्रयो रम्या विलासाः [॥ ३ ॥ ० ॥

The first vilāsa (11 stanzas only) is mainly introductory.

In vil. 2 (foll. 2*b*—5*b*) the female lovers described[2] are: *utkaṇṭhitādīnāṃ, vāgvilāsāḥ* (fol. 2*b*), *abhisārikā* (*ibid.*), *vāsakasajjā* (fol. 3*a*), *khaṇḍitā* (*ibid.*), *kalahāntarikā* (fol. 4*a*), *svādhīnapatikā* (*ibid.*), *proshitapatikā* (*ibid.*), *māninī* (fol. 4*b*).

Vil. 3 begins (fol. 5*b*):

न विना प्रणयोत्पत्तिं शृङ्गारानुभवो भवेत् ।
अत एव निरूप्यंते प्रणयाद्याः स्वरूपतः ॥

Subsections are: *māna* (fol. 5*b*), *praṇaya* (fol. 6*a*), *rāga* (fol. 6*b*), *bhakti*, *śṛingāra* (fol. 7*b*).

The MS. breaks off in vil. 3, śt. 63.

The subscriptions of the two finished chapters run thus:

श्रीविट्ठलेश्वर दीक्षित शिष्य-श्रीमत्सारस्वतवंशावतंश हरिवंश पण्डितात्मज विष्णुस्वामिसम्प्रदाय राधावल्लभचरणाम्भोजसेवक केशवविरचितायां रसिकसंजीविन्यां मंगलोक्ति विलासः प्रथमः (० खंडितायुक्तिद्वितीयो०) ॥

Aufrecht, Cat. Catt., *s.v.* Viṭṭhala, gives that writer as 'said to have been born in 1515.' If this be so, the mention (added, however, *a sec. manu* in both colophons) of Viṭṭhaleśvara would place the composition of this work about the beginning of the 17th century.

425.

Add. 7132 a.—Palm-leaf; foll. 70; 7–9 lines; 11½ in. by 1½ in.; modern Malayalam writing.

कुवलयानन्दः

KUVALAYĀNANDA, of APPAYA DĪKSHITA.

In three chapters. Often printed. On the author, see no. 303.

Begins:

श्रीगणपतये नमः अविघ्नमस्तु परस्परतपः०

(cf. śloka 2 of printed editions).

Ends:

इति श्रीमदद्वैतविद्यान्वयजलधिकौस्तुभ श्रीरंगराज राजाध्वरिवरसूनोरप्पयदीक्षितस्य कृतिः कुवलयानन्दः संपूर्णः । करकृतमपराधम् &c. (scribe's invocation).

426.

Or. 5231. — Foll. 10; 13 lines of text, and about 26 of marginal commentary; about 10 in. by 4 in., but broken at edges; good Jain Nagari, dated [V.]S. 1660 (A.D. 1603), in the *sūripāda*[3] of Jinaćandra.

[H. JACOBI.]

प्रश्नोत्तरम्

PRAŚNOTTARA or PRAŚNOTTARAIKASHASHṬIŚATA,[4] by JINAVALLABHA SŪRI, with *avaćūri* by KAMALAMANDIRA.

A collection of riddles and verbal puzzles in verse, arranged so as to illustrate various rhetorical and other forms of speech, *e.g.* the *śṛinkhalā* (Vāmana, IV. i. 5), foll. 1, 5*a*, &c. Many of the arrangements of letters are illustrated by diagrams.

On Jinavallabha (ob. A.D. 1110) see Klatt, Onom., p. 36. 30, and Bhandarkar, Report, 1882-3, p. 48, where other works of his are mentioned.

The text begins:

क्रमनखदशकोटी दीपदीप्रिप्रदानैर्
दशविध तनुभा[5] [जामुज्ज्वलं]मो[घमार्गे] ।

---

[1] *sc.* Sañjīvinyāṃ.

[2] Compare Sāhitya-d., st. 112 sqq.

[3] V.S. 1612—1670. Klatt in Ind. Ant., xi., 250; *id.* Onom., 19.

[4] Called also simply Praśnāvalī in v. 160, fol. 10*b*.

[5] The syllables in these brackets are blurred, and are supplied as from the commentary, itself not very distinct.

पृथगिव सुदिशं तं पार्श्वमानम्य सम्यक्
कतिचिदवुधवुद्ध्यै वच्म्यहं प्रश्नभेदान् ॥ १ ॥

कीदृग्वपुस्तनुभृतामथ शिल्पि
देहानुदाहरति को ध्वनिर कीदृक् ।
काश्चारुचन् समवसृत्य नौभवांवु
मध्यप्रपाति जनतो तिरज्जुरूपाः ॥ २ ॥

जिनदंतरूचयः ॥

सश्रीकं यः कुरुते सकीदृगित्याह जलचरविशेषः ।
अप्सु ब्रुडन् किमिच्छति कीदृक्कामी च किं वांछेत् ॥ ३ ॥

The commentary begins:

॥ ई ॥ सद्गुरुं गरिमागारं ज्ञानविज्ञानसंयुतं ।
प्रणम्य परया भक्त्यावचूरिर्लिख्यते मया ॥ १ ॥

तत्रादौ शिष्ट समय प्रतिपालनार्थमिष्टदेवतानमस्कारमाह । अहं श्री-जिनवल्लभसूरिः कतिचित् प्रश्नभेदान् वच्मि । किंकृत्य सम्यक् मनोवाक्कायैः पार्श्वमानम्य प्रणम्य । किं कुर्वंतं । दशविधतनुभाजां भवनपति व्यंतर ज्योतिष्क वैमानिकानां पुंस्त्रीनपुंसकरूपाणां । क्रम०

A sūtra of Kātyāyana is quoted at fol. 5*a*, v. 64.

Fol. 10*b*, v. 58:

के वा सद्गुरवो ऽत्र चारुचरणा श्रीसुश्रुता विश्रुता ॥ ५८ ॥
श्रीमदभयदेवाचार्याः[1] ॥

Then follows v. 159, after which:

सद्गुरवो जिनेश्वरसूरिः ॥

Verse 160 contains an elaborate jest (duly explained in the commentary) on all the syllables of the author's own name, and concludes:

पृष्टः प्राह तथा च केन मुनिना प्रश्नावलीयं कृता ॥ ६० ॥
जिनवल्लभेन ।

Text ends:

०धृत्वा प्रसादलवं मयि ॥ ६१ ॥

Commentary ends:

०प्रसादलवं धृत्वेति ॥

[1] Klatt in Ind. Ant., xi., 248.

Colophon of text:

इति श्री प्रश्नोत्तरमेकषष्टिशतं समाप्तं ॥ श्रीमत्खरतर गच्छे श्री ६ जिनवल्लभसूरिभिः कृतं ॥ संवत् १६६० वर्षे माघोज्वलत्रयोद-श्यामलिखमलिखत्पार्श्वाख्यः ॥ श्रीजिनचंद्रसूरिविजये[2] ॥

Colophon of commentary:

इत्येवमवचूरिः कृता श्रीखरतरवेगड[3]गच्छे श्रीजिनेश्वरसूरिसंताने श्रीजिनगुणप्रभसूरीश्वरविनेयेन । मुनिना कमलमंदिरेण शोधिता। समाप्ता प्रश्नोत्तरैकषष्टिशतावचूरिः । प० पार्श्वाख्य वाचनाय ॥

427.

Add. 26,452 b. — Foll. 27—32 (९, १२-[१६]); 11 lines (of text); 9½ in. by 4 in.; fine and beautiful Jain hand of 15th to 16th century, written by Muni Kanakaratna.

विदग्धमुखमण्डनम्

Fragments of VIDAGDHAMUKHAMAṆḌANA, by DHARMADĀSA, with interlinear and marginal glosses.

A work on riddles and enigmas in four *paricchedas*. Printed by Häberlin (Sk. Anthology), and several times since (with commentary) in India.

The present fragments contain iii. 9—21 and iii. 58 *ad fin.*

According to Aufrecht, Cat. Bodl., p. 215, the author lived before the 14th century, and a verse printed at the end of the Bombay edition, not contained however in the present MS. or in the other editions, makes him a Buddhist ascetic (*Saugata tapasvin*).

The glosses appear to have no connection with the published commentaries.

[2] Klatt, Onom., pp. 19 (fin.), 20.

[3] Founded V.S. 1422. Of Jinagunaprabha and his pupil nothing further seems to be known. Klatt, Onom., p. 16.

Colophon written, like the other titles, in red (fol. 32*a med.*):

इति विदग्धमुखमंडने तुर्यः परिच्छेदः ॥ च ॥ विद्वन्शिरोमणि ग्रन्थं विदग्धमुखमंडनः मुनि कनकरत्नाह्व लिलेख पुटभेदने[1] ॥

Then follow some additional verses, extending for some ten lines more. They are much obliterated, but appear to be in the same style as the rest of the book. They begin with the words *yo maune virauti durbalatayā badhnāti*°.

The last stanza, prefaced by the words *atrāpi kathitam śloke yo jānāti sa paṇḍitaḥ*, begins *dūram narmadayātra*°, and ends °*bhavatya ādaraḥ*.

IX. PROSODY.

428.

Or. 2140 c.—Foll. 11 (now numbered 20–30); 19 lines; Nagari, early 17th century.

वृत्तरत्नाकरः

VṚITTARATNĀKARA of KEDĀRA, with a commentary (*samāsa-ānvaya-ṭippaṇa*) by KSHEMAHAṂSA.

The text, a work on metre very popular in the East, has been printed in several parts of India and in Ceylon; critically edited by Ānandarāma Vaḍuyā ('Boroooah') (Comprehensive Grammar, vol. x., pp. ix.—xi., १ *ad fin.*), and translated in the 'Pandit,' Old Ser., vol. ix., pp. 45 ff.

It begins (as in the editions):

सुखसन्तानसिद्ध्यर्थं°

The commentator, a Jain, is probably the same person as the Kshemahaṃsa Gaṇi *sādhu* who wrote commentaries on the Meghadūta and Vāgbhaṭālaṃkāra, this last also an '*anvayaṭippaṇa*' (Peterson, Rep., iii., p. 395 and Stein, Cat. Jammu, p. 274[2]). Another commentary, also by a Jain, was composed as early as A.D. 1273 (Aufrecht, Cat. Flor., no. 463).

The commentary begins:

पव्वेकः[3] पव्वेकनामद्विजोत्तम अभूत् कथम्भूतः पव्वेक ? वेदार्थ-शैवशास्त्रज्ञः . . . तस्य . . . पुत्र केदारः ॥

Adhy. 1 ends (fol. 21*b*, l. 1):

इति वाचनाचार्य क्षेमहंसविरचिते समासान्वयटिप्पने[2] . . . प्रथमोऽध्यायः ॥

It ends:

. . तेन केदारेण इदं वृत्तरत्नाकराख्यं छंदः प्रविरचितं कथंभूतं छंदः अभिरामं मनोरमं ॥ इति वृत्तरत्नाकराख्ये छंन्दसि टिप्पणके षट्प्रत्ययाध्यायः समाप्तः ॥

Colophon:

वाचनाचार्य श्रीसुखनिधान गणि-गजेन्द्राणाम् पं० सकलकीर्त्ति लिपीकृतं डिंडूपुरे ॥

Sakalakīrti copied also, in A.D. 1614, Or. 2145*d* (no. 431).

429.

Or. 4958. — Palm-leaf; foll. 43 (*ka—ge*); 8 lines; 17 in. by 2 in.; Sinhalese writing, 19th century.

[DON M. DE Z. WICKREMASINGHE.]

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[1] A rare word for a 'town' in general: here perhaps the name of some special place.

[2] The commentary is called simply *anvaya-ṭippaṇaka* in the colophon of adhy. 2 (fol. 24*b*, l. 3). From this it would seem that, in both Stein's MS. and ours, the expression is an appellation or *description* rather than a *title* of the commentary.

[3] Several forms of the name of the author's father occur. See Anandarāma's edition, and Burnell Tanj. Cat., p. 53.

The same, with a commentary by RĀMAĆANDRA BHĀRATĪ.

In J. D'Alwis's 'Descriptive Catalogue,' pp. 173, 177 sqq., are to be found descriptions of the present commentary and of several other Sanskrit works by the same author, who was a Bengali Brahman converted to Buddhism in Ceylon under Parākrama-Bāhu VI. (A.D. 1410—62), and by him surnamed Bauddhāgama Ćakravartin. From the annexed colophon we learn that his parents' names were Gaṇapati of the Kātyāyana-vaṃśa and Devī of the Bhāradvājakula, and that he wrote the present work[1] in A.B. 1999 (A.D. 1455). The name of his village was Ćiravāṭika, and he was known there by the name of Vibudhānanda Mukunda. Further, the *namaskāra* to Avalokiteśvara indicates that he followed the Mahāyāna, a form of Buddhism almost unknown in Ceylon.

Commentary begins:

प्रणम्य सर्वज्ञमनन्तसत्गुणं (*sic*)
समस्तशास्तारमनुत्तरं मुणिं (*sic*) ।
सु-वृत्तरत्नाकरपञ्चिका मया
विधीयते बालकबुद्धिवृद्धये ॥

तत्रादौ प्रारिप्सितग्रन्थपरिसमाप्तये . . .

कल शास्त्रकार्थज्ञः केदाराभिधानो . . श्लोकांश्चकार सुखसन्तानञ्चर्थमित्यादीन्[2] ।

Here follow the first three verses of the text.[3]

The specimen passage given by d'Alwis (*op. cit.*, p. 178) begins at fol. 2(*kā*)*b ad fin.* in this MS.

The commentary ends with the explanation of adhy. vi., śl. 9, as the verse वंशे भूत॰ (vi. 10) giving the name and parentage of the author does not occur in this MS.

The MS. ends (fol. 42*b*, l. 8):

एवं सर्वत्रापि छन्दसि ॥

इति समुन्नेयम् । इति प्रस्तारभूमिमानविधिः ॥ इति शाक्यमुणेर् (*sic*) . . परमोपासकेन गौडदेशीयवास्तव्येन बौद्धागमचक्रवर्त्तिना भूसुरेणाचार्येन (*sic*) विर[fol. 43]चितायां वृत्तरत्नाकरपञ्चिकायां (*sic*) . . . शष्टो (*sic*) ऽध्यायः समाप्तः ॥ . .

श्रीमद्राहुलपादतस्त्रिपिटकाचार्या[त्] तद्गुरोर्निर्म्मलम्
बौद्धं शास्त्रमदित्य (?) यस् [f]त्रशरणं रत्नत्रयं शिश्रिये ।
यो बौद्धागमचक्रवर्त्तिपदवीं लङ्केश्वराल्लब्धवान्
स श्रीमानिह सर्वशास्त्रनिपुणो व्याख्यामिमां व्यातनोत् ॥

विप्रो विद्वान् विनयभवनं बन्धुभूतं सतां यस्
सुब्राह्मण्यो[4] निपुणगणकग्रामणी[:] स्कन्दभक्तः [।]
तस्य स्वाभिबहुगुणवतः प्रार्थनाभिः कृ[5]तेयन्
छन्दाविद्याभ्युदयजननी पञ्चका[6] पण्मुदे ऽस्तु ॥

भारद्वाजकुलोद्भवाभिजननी देवीति नाम्ना सती
श्रीकात्यायनवंशजो गणपति-धीमान्पिता मे प्रभुः [।]
सोदर्यौ तु हलायुधश्च गुणिनावर्धधर[7]श्चानुजौ
ग्रामो मे चिरवाटिको [ऽ]थ विबुधानन्दो मुकु[8]न्दो
[ऽ]स्म्यहं ॥

ज्योतिर्व्याकरणं स्मृतिकाव्यागमालंकृति॰
[९ ९ ९ १]
श्रीमत्सौगतवत्सरे णवनिधिद्वारेन्दु संख्ये तिथौ
द्वादश्यां शशि वासरे श्रवनभे (?) माघस्य पक्षे परे (?) ।
लङ्कायां जयवर्धनाख्यनगरे विद्वत्प्रजालंकृते
स्थित्वेमामपि पञ्चिकामकरवं भुक्त्यै कविश्लैषिणाम् ॥

वासन्त॰
नाथतो ऽहमवलोकितेस्म[9]रात् सद्वरं (?) समधिगम्य वाग्मिनां
अग्रनिर[10]भवमित्युदारया सम्पदा समभिति प्रकीर्त्तितम् ॥

[1] See also Seelakhanda's Introduction to our author's *Vṛittamālākhyā* in J. Buddh. Text Soc.

[2] °*dīm* MS.

[3] With *varr. lectt.* Pab*bā*ko in śl. 2, and sukha*bud*dhaye in śl. 3.

[4] D'Alwis, *op. cit.*, p. 177 fin.

[5] *krate* MS.

[6] For *pañjikā*, usually *pañćikā* in Southern MSS.

[7] *Sic* MS. *contra metrum*; read *Ardhamdharaḥ*?

[8] Cf. D'Alwis, *op. cit.*, p. 173.

[9] Read *Avalokiteśvarāt*, a divinity specially connected with the Mahāyāna, and little known in Ceylon.

[10] Read, for metre and sense, *agraṇīr abhavam*.

430.

Or. 4960. — Palm-leaf; foll. 8 (*ki—ke*, and accordingly wanting the first two leaves); 8 lines; 15½ in. by 2 in.; Sinhalese writing, 19th century.

[DON M. DE Z. WICKREMASINGHE.]

वृत्तालंकाराध्यायः

VṚITTĀLAMKĀRĀDHYĀYA or KAVIKAṆṬHAPĀŚA, purporting to be a supplement to KEDĀRA's VṚITTARATNĀKARA.

A work on prosody in 70 stanzas, with a Sinhalese verbal explanation.

A printed edition of the text and commentary appeared at Colombo in 1888. See the Suppl. Cat. of Skt. Books, p. 183, where it is stated that 'this section appears not to be known in any of the Indian MSS. or editions of Kedāra's work, but there is a Sinhalese MS. of it at Copenhagen [Westergaard Cat., no. xxx.].'

After the text of śl. 70 the following titles, &c., occur:

इति भट्ट केदार विरचिते वृत्तरत्ना[कर]च्छन्दः परिशिष्टं(*sic*) नाम वृत्तालङ्काराध्यायः । वशे(?) भुक्तस्य यस्य(?) प्रकट-गुन-गनास्चैव(!!) सिद्धान्तवेत्ता विप्रो पव्वेक नामा . . केदारस्तस्य पुत्रस . . तेनाभिराममप्रविरचितमिदं वृत्तरत्नाकराख्यं ।

इति कविकराठपास(*sic*)[1] इत्यपर्य्यायच्छन्दः परिसमाप्तम् ॥

431.

Or. 2140 d.—Foll. 20 (1—13, 13 *bis*, 14—19; now numbered 31—50); 14 lines; 18th century.

ĆHANDO-RATNĀVALĪ, by AMARAĆANDRA.

A treatise on metre in nine adhyāyas. The author was a pupil of the Jain *sūri* Jinadatta of the Vāyaḍa-gaććha (Klatt, Onom., p. 11), and flourished in the last quarter of the 13th century A.D. Another work or joint work of his, on poetics, is the Kāvyakalpalatā, which has been printed.

Begins:

नमः शारदायै ॥

श्री शारदापदप्रौढप्रसादपरमेश्वरः
छंदोरत्नावलीमेतां रचयत्यमरो मुनिः ॥ १ ॥

या पिङ्गलादिसदृत्त शास्त्रांभोधिसमुद्धृतैः ।
छंदोरत्नैः कृता सेयं जयता कविकंठिका ॥ २ ॥

On fol. 31*b* illustrations are given, both from [ordinary] Prākrit and from Apabhraṃśa.

Adhyāya 1 (20 verses) has the title:

इति श्रीजिनदत्तसूरि-शिष्य । पं० अमरचंद्र विरचितायां छंदोरत्नावल्यां संज्ञाध्यायः(?) प्रथमः ॥

In the next chapter (समवृत्ताध्यायः) Bharata is frequently cited. It ends fol. 38*a*.

Ch. 3 (अर्द्धसमवृत्ताध्या०) ends fol. 39*b*.

Ch. 4 (विषमवृत्ताध्या०) ends fol. 40*a-b*.

Ch. 5 (मात्रावृत्ताध्या०) ends fol. 42*b*, l. 5.

At the end of ch. 6 a passage occurs (v. 11, fol. 42*b*), also on counting of '*morae*' (mātrā):

संख्यागणविकल्पना मात्राकाव्येषु या भवेत् ।
सान्योन्यं गणिता मात्रा काव्यसंख्या प्रजायते ॥

छन्दोरत्नावल्यां छंदःशास्त्रे ऽत्र निश्चिता ।
अशीति सहिता सप्त शत संख्यास्यनुष्टपां(*sic*) ॥

श्रीमद्वायट †गवरिविधोः† पादारविंदये येन श्रीजिनदत्तसूरि सुगुरोः शृगारभृगायितंस (*sic* ? śriṅgāra bhriṅgāvataṃsa) श्वेतांबरमौलिरत्नममरः श्रीवारतीर्थंकार . . . . ऽसृजदिमां छन्दोमणिश्रेणिकां ॥ इति छ० प्रस्ताराद्यध्यायः षष्ठः । (fol. 43*a*).

Ch. 7 (on Prakrit metre) begins:

प्राकृताद्युपयोगीनि छंदांसि कतिचिद्ब्रुवे ।
एषां च लक्षणं लक्ष्यं लक्षिष्यामि पृथक् पृथक् ॥

The Ćhandaśćūdāmaṇi of Hemasūri (*i.e.* Hemaćandra) is given as a source (v. 2), and an illustration is cited from (fol. 43*a*, l. 5)

[1] A work of this name appears to exist in South India, according to Oppert's Catalogue.

the 'Paiśāćaka' dialect. The varieties of *gāthās* (udgāthā, vigāthā, sāṃgātha, upagāthā) are mentioned (fol. 43*b*, l. 13) and exemplified.

The subsection (*prakaraṇa*) on *gāthās* ends fol. 44*a*, l. 5.

The chapter ends fol. 45*b*, l. 5:

इ° छ° प्राकृतछंन्दो ऽध्य° सप्तमः । ग्रंथ १०६ ।

The next chapter (in which the examples are largely Prakrit) has a subsection relating to mātrās (fol. 46*a*, l. 6):

इति छ° उत्साहादिना प्रतिपादना अष्ट° । ग्र १२८ ।

Ends:

°द्विपदीं विदुः ॥ इति छ° ष[ट्]पदी चतुःपदी द्विपदी वर्णनो नवमो ऽध्यायः ॥

432.

Or. 2140e.—Foll. 5 (now 51—55); 22 lines; 12 in. by $4\frac{1}{2}$ in.; Jaina Nagari of 17th century.

A commentary on adhyāyas 3—8 of Hemaćandra's Ćhando'nuśāsana.

A MS. of the main work, a treatise on Sanskrit and Prakrit metres in eight adhyāyas, is described by Weber, Cat. Berlin, ii., 268. A *vṛitti* on it by Hemaćandra himself is described by Rāj. Mitra, Cat. Bikaner, p. 277.

From the opening clause, however, the inference may be drawn that our commentary is an '*avaćūri*,' the rest of which (ch. 1 and 2) had been written on the margin of a text-MS., of which our leaves are accordingly the complement.

Begins:

आद्याध्यायद्वस्यावचूरिः सूत्रपत्रे ऽस्ति । अथ तृतीयस्य लिख्यते ॥ ओजयुजोः अधिकारोऽयं । अविषमवृत्तेभ्यः ।

(cf. Weber, *l.c.*, p. 269 = Berlin text-MS., fol. 8*a*). The adhyāya ends fol. 52*b*.

Adhyāya 4 ends fol. 53*b*.
,, 5 ,, 54*a*.
,, 6 ,, 54*b*.
,, 7 ,, *ibid.*

The work concludes with the title (cf. Weber, *l.c.*) of adhy. 8 only, and without any general indication of the work:

इति श्रीप्रस्तारादि व्यावर्णननो नाम अष्टमो ऽध्यायः ॥

433.

Or. 2140f.—Foll. 6 (now numbered 56–61); 10 lines; $9\frac{1}{2}$ in. by 4 in.; dated Samv. 1794 (A.D. 1737).

Śrutabodha, attributed to Kālidāsa, with additions by Kāntivijaya.

A tract on metres, 'attributed with equal discretion (as Dr. Aufrecht observes) either to Kālidāsa or Vararuci.' The first 44 verses correspond to the text as known and frequently printed. To these are added 34 more stanzas, dealing mainly with the forms of metre known as *daṇḍaka* (fol. 60*a*, l. 3) and *dodhaka* (*ibid.*, l. 10).

In this concluding portion, as in the rest of the work, the metres are exemplified, and the number of *aksharas* of each example is added generally after the verse-number.

The MS. ends:

कालिदासेन निर्दिष्टः श्रुतबोधो ऽंगनाकृते ।
छंदसां वृत्तवृत्तानामनायासप्रबोधकृत् ॥ ७८ ॥

इति कालिदासकृतः श्रुतबोधः पं । कांतिविजयगणिना विशेषितः लि । पं । हंसरत्नेन । सं १७९४ श्रा. वदि १० बुधे ॥

434.

Or. 2149b.—Foll. 16 (now 78—93); 12 lines; $11\frac{1}{2}$ in. by 5 in.; 17th to 18th century.

छन्दोमञ्जरी

CHANDOMAÑJARĪ by GAṄGĀDĀSA.

A tract on metre. Several times printed in India, and fully described by Aufrecht (Cat. Bodl., no. 468) and Eggeling (Cat. I.O., 1099).

Begins (as in editions):

देवं प्रणम्य गोपालं°

Ends:

इति छंदोमंजरीकाव्यं समाप्तं ॥

X. NUMERICAL SCIENCE.

A.—ASTRONOMY AND MATHEMATICS.

435.

Add. 14,357 d. — Two leaves of European paper, folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

The 'JYOTISHA-VEDĀṄGA,' attributed to LAGADHA.

In 36 verses. Lithographed at Bombay, 1833. See Weber, Cat., vol. i., pp. 96, 97.

436.

Add. 14,357 a.—Foll. 15 (Sanskrit text, foll. 1—10); 19 lines; European paper, sm. folio; transcribed in Śaka 1747 (A.D. 1825).

[MAJOR T. B. JERVIS.]

सूर्यसिद्धान्तः

SŪRYASIDDHĀNTA.

Text without commentary complete in 14 *adhyāyas*.

As far as the middle of adhy. ii. an interleaved translation into English is added, with short footnotes referring to technical terms and the like. The work has been several times printed and has been translated into English by E. Burgess (Newhaven, U.S.A., 1860).

437.

Add. 14,357 c.—Foll. 56 (re-numbered (21—77); 25 lines; European paper; transcript (sm. folio) made in Śaka 1750 (A.D. 1828).

[MAJOR T. B. JERVIS.]

The same, with the commentary called GAHANĀRTHA-PRAKĀŚIKĀ of VIŚVANĀTHA DAIVAJÑA.

Begins:

अनर्चनाद्यस्य महेश्वरो ऽपि कार्य्येषु विभुतां न जातु ।
तं विघ्नविच्छित्तकरं गणेशं सिन्दूरपूरारुणमानमामि ॥

For a longer extract, copied however from a MS. defective and of a somewhat different recension, see Rāj. Mitra, 'Notices,' no. 2813.

Colophon:

इति श्रीदिवाकर दैवज्ञात्मज श्रीविश्वनाथ दैवज्ञविरचिते सूर्यसिद्धांत सोदाहरणव्याख्याने गहनार्थप्रकाशिके बीजसाधनाध्यायः समाप्तः ॥ (Scribe's verse and date [*ut supra*]) ॥ ग्रंथ ५००० ॥

438.

Add. 14,355 b. — Foll. 65—126; 19 lines; European paper, sm. folio; Nagari, 19th century.

[MAJOR T. B. JERVIS.]

Part of the same text and commentary.

Khaṇḍa i., Adhikāras 1—8 and part of 9. Ends abruptly in the middle of the commentary on adhy. 9, stanza 10.

A note at the beginning, in Jervis's writing, states that the MS. was 'collated with four other copies,' and was 'transcribed under the direction of a learned Shastree, for twelve years in the college at Benares, Bapoo Shastree Agashe.'

439.

Add. 14,358b.—Foll. 7—73; 20 or 21 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

The same text and commentary.

At the beginning occurs the note: 'Soory-Siddhant . . a copy of the work collated, corrected [and written][1] by Bapoo Shastree Agashe.'

In the colophon we find:

आगाशोपाख्य वोरेशो रत्नगिर्याख्य दुर्गके ।
साहेब जारवोसाख्यानुमत्या व्यलिखत्स्वयं ॥

440.

Or. 1439.—Palm-leaf; foll. 110, with 5 leaves of paper, and 6 of diagrams on palm-leaf; 7 lines; 13 in. by 2 in.; palm-leaf portion in hooked Nepalese writing, dated (see below) Nep. Sam. 406 (A.D. 1286), paper supplied in the 17th century; the binding boards are illuminated with figures, considerably damaged, of Buddhas and devīs. [DR. WM. WRIGHT.]

सारावली

SĀRĀVALĪ by KĀLYĀṆA-VARMAN.

A treatise on astronomy, in verse, divided into about forty[2] short sections not consecutively numbered, but bearing at the end a figure in the *akshara*-notation[3] denoting the number of ślokas in each. These vary from three or four to about fifty.

The date of Kalyāṇa-varman is given by Pandit Sudhākara as *circa* Śaka 500 (A.D. 578), on grounds stated in his *Gaṇaka-taraṅgiṇī*, p. 16 ('Pandit,' N. Ser., vol. 14). For authors quoted, see Aufrecht, Cat. Catt., ii., p. 170; for other MSS., see Cat. I. O., p. 1028.

Begins:

यस्योद्गमे जगदिदम्प्रतिबोधमेति
मध्यंगते प्रसरति प्रकृतिक्रियासु ।
अस्तंगते स्वपति (*sic*) निश्वसिति †कमात्रं†[4]
भानु[:]स एष जयति प्रकटप्रभावः ॥

In stanza 6 the author is styled *Vyāghra-taṭeśvara.*

The final colophons, &c., are as follows:

श्रीभृत्कल्याणवर्मरचितायां सारावल्यां वियोनिचिन्ताध्यायः समाप्तः । सम्वत् ४०६ चैत्र शुल (*i.e.* śudi) तृतीयायां शुक्रवासरे कृतिका (*sic*) नक्षत्रे । राजा राजाधिराज परमेश्वर श्री२अनन्त-मल्लदेवस्य[5] विजयराज्ये लिखितमिदं पुस्तकोयं समाप्तः ॥

Then follow 6 leaves of diagrams and a paper leaf, with a line and a half of writing, probably commenced for the same purpose as the paper leaves already described.

An account of our MS., together with facsimiles of foll. 1 and 36*b*, was published by the late Dr. Haas for the Palæographical Society (Oriental Series, pl. xxxii.). It may, however, be corrected in a few details.

1. The paper leaves do not bear the numbers 15, &c., given by Dr. Haas. They

[1] Written later.

[2] Thirty-nine in one of the India Office MSS., thirty-seven in the other.

[3] This is very rarely employed in the body of MSS., though it is common down to the 14th century for leaf numbering.

[4] Possibly, as Dr. Haas (*infra cit.*) suggested, the right reading is ekamātra. Both the MSS. described by Rāj. Mitra are obscure just here.

[5] On this king see the accounts in my above-cited Cambridge Catalogue (p. vii.), supplemented by the Table at p. 92 of my "Journey in .. Nepal" (Cambridge, 1886).

were simply copies made probably about the 17th century, and perhaps from another MS., to take the place of the following leaves, viz., 14*b*, 32*a*, 52*b* 85*b* (from middle of line 2 onwards), which have become very faint and illegible.

2. Dr. Haas's remarks on the Nepalese handwriting, especially on its alleged connection with Oriya, are discussed by the present writer in the 'Palæographical Introduction' (p. xxiii.) to his Catalogue of Buddhist Sanskrit MSS. (Cambridge), and these form themselves the subject of further criticism, partly in the light of more recent discoveries, by Dr. A. Conrady in his tract 'xv. Blätter einer nepalesischen Hds. des Narada,' Leipzig 1891, pp. 9—11.

The writing of the MS. appears to be as faulty throughout as in the leaves transcribed by Haas (*l.c.*).

441.

Add. 14,360 b.—Foll. 39; 26 lines; European paper, folio; Nagari. The present copy was made in A.D. 1829. [MAJOR T. B. JERVIS.]

रत्नमाला

RATNA-MĀLĀ or JYOTISHA-RATNAMĀLĀ, by ŚRĪPATI, son of NĀGADEVA, with the commentary of MAHĀDEVA, son of LUṆIGA.[1]

On the author (fl. 10th cent.) see Pandit Sudhākara's Gaṇakataraṅgiṇī, p. 29 ('Pandit,' N. Ser., vol. 14).

A work on astronomy and astrology, in twenty chapters (*prakaraṇa*). Approximately complete lists of these are given by Aufrecht (Cat. Bodl., p. 331) and Rāj. Mitra ('Notices,' no. 1426). The whole work was lithographed at Benares, 1884.

Commentary begins (as in printed edition):

प्रणम्य भानुं°

According to Aufrecht (Cat. Catt., p. 437), Mahādeva 'wrote in 1264.'

442.

Add. 14,365 d.—Foll. 41; 24 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

The same text and commentary.

443.

Or. 5209.—Foll. 26; 11 lines; 10 in. by 4 in.; good Nagari, dated V.S. 1744 (A.D. 1677), by a Jain named Vinayapriya. [H. JACOBI.]

Another copy of the text.

In this MS. the work is in 19 *prakaraṇas* only, and the final verses occur as follows:

इति ललित° ॥ ११ ॥

भ्रातरघतन° ॥ १२ ॥ (13th and last in printed edition).

सुवृत्तया° ॥ १३ ॥ (12th in edition).

The last stanza is:

ज्योतिशास्त्र बहुभाषितार्थत:
सारमेतदधुना मयोदितं ।
विस्फुटशब्दपरिश्रमो विद:
यो तिलक्षणरत्नविना क्वचित् ॥ १४ ॥

Colophon:

इति श्रीपति विरचितायां योतिषरत्नमालायां सुरप्रतिष्ठाप्रकरणं एकोनविंशतिमं समाप्तं १९ संवत् १७४४ वर्षे वैशाष शुदि १२ दिने वृहस्पतिवारे । उपाध्याय श्री १०७ लक्ष्मीकीरति गणि । तत् शिष्य उपाध्याय श्री १०७ लक्ष्मीवल्लभ गणि । तत्शिष्य पंडित शिववर्द्धन गणि । तत्शिष्य विनयप्रियेण लिपी चक्रे । पलसीमर(?) ग्रामपध्ये ।

[1] In the Supplementary Catalogue of Printed Books this Mahādeva is wrongly identified with Mahādeva son of Kānhajit, an astrological writer of the 17th century. Luṇiga is here called Lumgiṇa, and in no. 443 (fol. 41*a*, *ad fin.*) Lūmgiṇa or Lūmṇiga.

444.

Or. 5205.—Foll. 10; 15 lines; 10 in. by $4\frac{1}{2}$ in.; regularly written by a Jain scribe, dated [V.]S. 1665 (A.D. 1608). [H. Jacobi.]

गणितसारः

Gaṇitasāra by Śrīdhara Āćārya.

See Cat. I.O., p. 1000, where the work is described as: 'also called *Triśatī*, a compendium of arithmetic, by *Śrīdharāćārya*, the precursor of *Bhāskarāćārya*, whose *Līlāvatī* seems to have been written in distinct imitation of his work.'

Beg.

नत्वा शिवं स्वविरचितपाठ्या गणितस्य सारमुद्धृत्य ।
लोकव्यवहाराय प्रविक्ष्यति[1] श्रीधराचार्यः ॥ १ ॥

End.

०गणितसारे ऽष्टमछाया व्यवहारः समाप्तः ॥
उत्तरतः सुरनिलयं दक्षिणतो मलयश — — — वत् ।
प्राक् पव — धमध्ये तो (*sic*) गणक[2] श्रीधरादन्यः ॥

[ ] संवत् १६६५ आषाढ ६६ । वरषे आषाढ वदि ३ वार रवू (*sic*) दिने ।

Marks of lacunae in the archetype, similar to the above, are found throughout the MS., especially towards the end. In the later leaves also the gaps intended to be filled, as foll. 2, 3, by numerical calculations, have been left vacant. The writing in fact throughout is more neat than correct.

On the back of the last leaf is a *namaskāra-stotra* of 8 verses, partly in Jain Prakrit, in a later hand, by a scribe who apparently styles himself *ṛishi* [Bra ?]hma-jī.

445.

Add. 14,355a.—Foll. 64; 19 lines; European paper, sm. folio; a transcript made in 1824 (see below), probably for the collector, Major T. B. Jervis, by Vīreśvara, son of Ballāla. [Major T. B. Jervis.]

लीलावती

Līlāvatī, forming section 1 of the Siddhānta-śiromaṇi of Bhāskara Āćārya, with the commentary called Gaṇitāmṛita-kūpikā, of Sūryadāsa, son of Jñānarāja.

Several times printed. Compare Cat. I. O., p. 1001.

Commentary begins:

यः पीयूषमयूखशोभितशिरोदेशः सुरेशार्चितः
. . . . विलासोल्लसच्-
चित्तो मत्त मतंगतुंगवदनः पायादपायात्स नः ॥ १ ॥
निर्मथ्य बीजगणितार्णवम् . . . .
. . . .
तत्संग्रहाय गणितामृतकूपकियं
टीका विरच्यत इहावनिदेवतुष्ट्यै ॥ ४ ॥

Text begins (as in printed editions), fol. 2*a*, l. 14:

प्रीतिं भक्तजनस्य यो जनयते . . .

In the concluding lines of the commentary marks of lacunae in the original MS. appear, It finishes with the words:

— — — सूर्यो बोधसुधाकराख्यमकरोदध्यात्मशास्त्रेष्टमं ॥

इति . . . दैवज्ञपंडित-ज्ञानराज-तनय-सूर्यदास-विरचित-गणितामृतकूपिका श्रीभास्करीय-लीलावतीटीका संपूर्णा ॥

Then follow the name of the scribe (given above) and date of writing expressed in the Śaka era by the chronogram $\overset{6}{\textit{ras}}\overset{4}{\textit{ābdhi}}\ \overset{7}{\textit{tura}}\text{-}\overset{1}{\textit{gābja}}$,[3] and by the Jovian cyclic year Tāraṇa.

The pedigree of the commentator is given in Aufrecht's Cat. Catt., *s.v.*, Rāma, p. 505*b*, and other works of his are described by Weber, *ibi cit.* For copies of the next sections of the work, with the same commentary, see Add. 14,358*c* and 14,361*a* (nos. 447, 448).

[1] Lege *pravakshya*°.

[2] Lege *no gaṇakaḥ*.

[3] अब्ज is given in the lexicons as meaning 100 millions, but its other signification of 'the moon' doubtless accounts for the present rare usage.

446.

Add. 26,384. — Foll. 48 (1, 2 missing, 3—49); 8 lines; 9½ in. by 3½ in.; clear Nagari of 17th century. [WILLIAM ERSKINE.]

The same work, text only.

Colophon:

इति श्रीभास्कराचार्यविरचितायां गणितपाट्यां लीलावत्यां पाटीगताध्यायो यं समाप्तिमागमत् ॥

The latter part contains some coloured geometrical diagrams.

447.

Add. 14,358 c.—Foll. 46 (now 74—119); 21 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

बीजगणितं

BĪJA-GAṆITA, forming section 2 of BHĀSKARA ĀĆĀRYA'S SIDDHĀNTA-ŚIROMANI, with the commentary of SŪRYADĀSA.

A continuation of the work just described.

Commentary begins:

भाले प्रालेय रश्मिः सुनयनयुगलोन्मीलने सिद्धयो ष्टौ कंठे श्रीकंठमूनोर्द्धु मणिफणिफणासन्मणीनां प्रकाशः ।

At the end occurs a colophon of 8 stanzas describing the author's parentage and works. The date of composition (A.D. 1538), and the author's own age at the time (31), and the extent of the work are given in the following verse[1]:

षष्टिशक्रगणिते शके कृतं भाष्यमिन्दुगुणवत्सरे निजे ।
पञ्चविंशतिशतान्यनुष्टभां ग्रन्थ संमितिरिहास्ति केवलं ॥

[1] Prof. Weber (Cat. Berl., i., p. 231), doubtless partly owing to the badness of his MS., seems to have missed the point of this chronogram. Colebrooke's [S'aka] 1460, as cited by him, is quite correct, 'S'akra' being the equivalent of 'Indra,' a received equivalent of 14.

448.

Add. 14,361a.—Foll. 41; 22 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

Another copy of the foregoing.

The original of the present copy is, however, distinct from that of the MS. just described. See for instance the lacuna marked in the third of the concluding ślokas (fol. 41), which is filled up in other MS.

449.

Add. 14,361b. — Foll. 48; 25 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

BĪJA-VIVṚITI-KALPALATĀVATĀRA, a commentary by KṚISHṆA, son of BALLĀLA, on the BĪJAGAṆITA.

On the Bījagaṇita, the text of which is apparently not given in full beyond the introductory stanzas, see above, no. 447.

The work begins like the MS. described by Burnell (Cat. Tanjore, p. 75*b*) under the name Vījapallava, but besides the account of the author's teachers there cited from the beginning of the MS., we learn from a colophon of seven stanzas at the end of the work that his lineage was as follows:

Rāma (or Abhirāma, eldest of five sons)
  |
Trimalla Gopirāja
  |
Ballāla, a Śaiva
  |
Kṛishṇa.

After which:

समाप्तो यं बीजविवृत्तिकल्पलतावतारनाम ग्रंथः ॥ ग्रंथसंख्या ४५०० ॥

450.

Add. 14,356.—Foll. 64, 29; 22 lines; European paper, sm. folio; Nagari, 19th century. [Major T. B. Jervis.]

गणितगोलाध्यायौ

Ganita- and Golādhyāya, the last two sections (chap. 3, 4) of the Siddhāntaśiromaṇi of Bhāskara, with the author's exposition, called Vāsanā-bhāshya or Mitākshara.

For the previous section of the work see the foregoing descriptions.

On the cover of the Golādhyāya, a note in Major Jervis's writing states that the MS. is 'a very fairly written and correct copy, collated by a Shastree, Bapoo Agashe. Examined with six other copies.'

Some lacunae, however, are marked on the last leaves of the MS.

Text, of Gaṇitādhyāya, begins (as in printed editions):

जयति जगति °

Golādhyāya ends:

तस्यैव सह भावनया द्वितीया साध्येति ॥ इति . . श्रीभास्कराचार्यै विरचिते सिद्धान्तशिरोमणिवासनाभाष्ये मिताक्षरे ज्योत्पत्तिः समाप्तः ॥ अत्र ग्रंथसंख्या शतं १०० ॥ समस्तभाष्यसंख्या ६२२५ ॥

451.

Or. 5201.—Foll. 43; 16 lines; 10 in. by 4 in.; written by a Jain scribe at Bikaner, in V.S. 1741 (A.D. 1684). [H. Jacobi.]

गणककुमुदकौमुदी

Commentary, entitled Gaṇakakumudakaumudī, by Sumati-Harsha-Gaṇi, on the Karaṇakutūhala of Bhāskara.

Bhāskara's work, an astronomical treatise composed in A.D. 1183, is described by Aufrecht, Cat. Bodl., p. 327, and by Weber, Cat. Berl., i., p. 236 (a different recension).

A fragment, apparently of the present commentary in an abridged recension (?), is described by Aufrecht, Flor. Skt. MSS., p. 84.

Sumati-Harsha-Gaṇi (calling himself in the verse passage at the end Sumatiyuk-Harsha) was the pupil of Harsharatna Gaṇi, pupil of Udayarāja Gaṇi, a Śvetāmbara Jain of the Āñćalikagaććha.[1] He wrote the present work (*v. infra*) in 1622, under a prince named Hemādri in the Vindhya region.[2]

The present copy begins with eight introductory verses:

शंभुं स्वयंभुवमहं प्रणिपत्य पूर्वं
नाभ्युद्वहं विगतिकर्मरजो वितानं ।
यो धर्मभूरुह ‒ ‒ धृतवान्
सुभव्य-क्षेत्रे ऽत्र बोधिवपनाय महोक्षलक्ष्म ॥ १ ॥

गुरुचरमतिशयवंतं श्रीमंतं हर्षरत्ननामानं ।
करणकुतूहलवृत्तिं तथा वक्ष्ये सयुक्तिकामेतां ॥ ७ ॥

श्री श्रीपतिर्विदितकेशवपद्धती द्वे
ब्रह्मार्कशीघ्रखगसिद्धिमथो विवृत्य ।
माला च पर्वसहिता बृहतीति तस्य
सारस्य ताजिकधुरो विवृती अन्वद्यां ॥ ८ ॥

अथारब्धग्रंथनिर्विघ्न परिसमाप्तये . . श्रीभास्कराचार्यो . . मंगलाचरणम् . . आह[3] । गणेशं गिरं पद्मजमेति ॥ १ ॥

Then follows a mention of the date, already known, of the composition of the Siddhānta-śiromaṇi (Śaka [elapsed] 1036, *rasaguṇa-pūrṇamahī*).

The divisions of the work are not very clearly indicated in the MS. The following have been noted:

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[1] An offshoot of the Kharatara, Weber, Cat. Berl., ii., p. 1045.

[2] Another astronomical work of his, written under the soubriquet of Sāmanta in 1620, in the reign of a prince Vishṇudāsa, is described by Kielhorn from a Göttingen MS. (Verzeichniss der Hdss. im Preussischen Staate, Bd. i. 3, p. 449).

[3] *āham* MS.

Ch. 1, Madhyamo''dhikāra, ends fol. 6*a fin.*
,, 2, Sphuṭīkaraṇādhyāya, ,, 15*a fin.*
,, 4, Ćandragrahaṇa°, ,, 24*b*, l. 7.
,, 6, Udayāstādhikāra, ,, 33*a*, l. 4.
,, 8, Graha-pumnya (sic, °*yutya*° Oxford MS.) ends fol. 36*b*, l. 3.

The work concludes with five stanzas recording the composition (*ćakre .. Sumatiyuk-Harsheṇa*) of the commentary in a city near the Vindhyas (*vaindhyādriṃ nikashā purī Digashutā* [??]), whose ruler was Hemādri of the Ćālukya-vaṃśa, in the year 1678 Vikrama [elapsed] (A.D. 1622).

The number of granthas in the work is 1850.

Colophon:

इत्यांचलिक महोपाध्याय श्री उदयराजगणीनां शिष्योपाध्याय श्री ५ हर्षरत्नगणीनां[2] शिष्य पंडित श्री ५ सुमतिगणिहर्षे विरचितायां करणकुतौहलवृत्तौ गणककुमदकौमुदीनाम्न्यां गृहणंसंभावाधिकारो दसमः [*sic*] ॥ सं० १९४१ वर्षे मितौ भाद्रपदमासे ३ तिथौ तीज दिने । चन्द्रवासरे ॥ लिषतं वृहच्छे[3] वस्तपाल लिषतं । वीकानयर मध्ये ॥

452.

Add. 14,365 p. — Foll. 27; same scribe as no. 504. [Major T. B. Jervis.]

सुन्दरसिद्धान्तः

Siddhānta-sundara or Sundara-siddhānta, by Jñānaraja, son of Nāga: Pāta- (?) and Gola- adhyāyas.

A work on astronomy. See Colebrooke's Essays, iii., p. 406.

For a description of the *Gola-adhyāya* see Rāj. Mitra, 'Notices,' no. 1767.

On the author see also Sudhākara's Gaṇakataraṅgiṇī, p. 57, where the present work is shown to have been written in Śaka 1425 (A.D. 1503).

Begins:

दिङ्मातङ्गसुतुङ्गपञ्चवदनं विघ्नैकलंबोदरं ·
चूडारत्नसहस्रभूधरमहाहारं सुनीलाम्बरं ।
स्वांतं ध्वांतहरं कलानिधिधरं कोटिनरुक्[4] सन्दरं
वाराहोपमवाहनं गणपतिं वन्दे परं शङ्करं ॥ १ ॥

The subsections of this adhyāya have the following titles:

1, *madhyamādhikāra*, fol. 4*b*.
2, *spashṭīkaraṇādhyāya*, fol. 7*a*.
[3] *tripraśnādhyāya*, fol. 9*b*.
[4] *pūrvasambhūti-nāmādhyāya*, fol. 10*a*.
[5] *sūryagrahaṇādhikāra*, fol. 12*b*.
[6] *grahodayayāstādhikāra*, fol. 13*b*.
[7] *nakshatraćhāyāghaṭī-sādhanādhikāra*, fol. 14*b*.
[8] *śriṅgonnatyadhikāra*, fol. 15*b*.
[9] *grahayogādhyāya*, fol. 16*a*.
[10] *tārāćhāyā-bha* (?)-*dhruvādyaṃ niruktaṃ*, ibid. *ad fin.*

The adhyāya ends with the colophon:

इत्यं श्रीमन्नागात्मजेन° पाताध्यायो युक्तियुक्तं निरुक्तः ॥

As, however, it will have been seen that the term 'adhyāya' is used (indifferently with 'adhikāra') for the *sub*-sections, as well as the main divisions of the work, it is not certain whether पाताध्याय is the name of a division of the whole work or not.

The Golādhyāya begins with the title thus: अथ गोलाध्यायो लिख्यते; which is followed by the verse दिङ्मातङ्ग° *ut supra.* After this occurs the verse भाले यस्य, given as in the beginning of Rāj. Mitra's description, cited above.

453.

Add. 14,363 b. — Foll. 46; 22 lines; European paper, folio; Nagari, 19th century. [Major T. B. Jervis.]

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[1] Qu. read *prathamo*?

[2] This Harsharatna was the scribe of Or. 5223 (no. 472; also a work on Jyotisha).

[3] Perhaps for *Vṛi*[*had-kharatara-*]*gaćche*.

[4] °*koṭīna*°, fol. 17*b*.

ग्रहलाघवम्

Graha-lāghava, by Gaṇeśa, son of Keśava, with the commentary of Mallāri, son of Divākara.

A work on astronomy, which has been frequently edited and printed in India.

On the author see Sudhākara's Gaṇaka-taraṅgiṇi ('Pandit,' N. S., vol. 14), p. 58, where it is stated that Gaṇeśa was born in Śaka 1429 and wrote the present work Śaka 1442 (A.D. 1520).

The commentator came of a family of astronomers (see Aufrecht, Cat. Catt., p. 443). His father Divākara composed several works at the end of the 17th century.

Commentary begins:

नाके नाकेशमुखाः०[1]

Text begins (fol. 1, l. 21):

ज्योतिः प्रबोधजननी०

The colophon of the commentary is fully given in Rāj. Mitra's 'Notices' (no. 2025).

The present copy concludes with the second stanza (०तुष्यन्त्विमां) of this colophon.

454.

Add. 14,363c.—Foll. 36; 22 lines; European paper; Nagari, 19th century.

[Major T. B. Jervis.]

Another copy of Mallāri's commentary, without the text.

Copied by Ananta, son of Viṭṭhala Goladhekara, in Śaka 1695 (A.D. 1773).

[1] Read ०मुख्याः. The present copy abounds with slips of this kind. It was carelessly copied from a single MS. which was here and there broken.

455.

Add. 14,363e.—Foll. 6; 24 lines; same paper and writing as preceding MS.

[Major T. B. Jervis.]

Another copy of the text only.

456.

Add. 14,365q.—Foll. 21; 27 lines; written in Śaka 1687 (A.D. 1765), see below.

[Major T. B. Jervis.]

Viśvanātha's commentary on the Graha-lāghava of Gaṇeśa.

On the text, which is not given in full, see the foregoing descriptions.

The commentary takes the form chiefly of demonstrations and examples (*udāharaṇa*).

Both text and commentary have been lithographed in full at Benares, 1864.

As to the date (1612—15 A.D.) of the commentary, see authorities referred to in the description of the India Office MSS. (Cat., p. 1042).

Begins (as in printed edition):

ज्योतिर्विद्गुरुणा०

Ends:

अथैनं बहुलं एतत् अकरोत् ॥

इति श्री . . दिवाकरात्मज विश्वनाथ विरचितं सिद्धान्तरहस्योदाहरणं समाप्तं ॥ स्वस्ति श्री अश्व (7) गज (8) रसेंदु (6 1) संख्या परिमित शाके . . . . पुस्तकं समाप्तमिदं ॥

457.

Or. 5206.—Foll. 12; 13 lines; 10 in. by 4 in.; good Nagari, by a Jain scribe, of 18th cent.

[H. Jacobi.]

Another copy (fragment).

Another and less complete copy of adhy. 1–3 only (=foll. 2*b*–42*b* of printed edition).

In this copy, besides minor variants, the introductory verses are omitted, and the commentary begins with the words तत्रादौ निर्विघ्नेन°, corresponding to fol. 2*b*, l. 7 of the printed edition.

458.

Add. 14,363 a. — Foll. 15; 22 lines; European paper, folio; Nagari, 19th century. [Major T. B. Jervis.]

ग्रहसारिणी

Graha-sāriṇī,[1] by Gaṅgādhara, son of Bhairava Daivajña.

A short astronomical tract designed to form an epitome of the Grahalāghava, just described.

The text consists of 56 stanzas only, which occupy foll. 1, 2, the remainder of the MS. being occupied by tables for calculation, forming an appendix.

Begins:

श्रीविघ्नपं श्रीगुरुमाशु नत्वा तनोति साध्वीं ग्रहलाघवस्य।
तां सारणीं[1] विज्ञमुदे प्रतीत्यै गंगाधरः खेचरसीघ्रसिद्धौ ॥

Stanzas 2—7 form a section called *Madhyamagrahasādhana*, 8—17 are styled *Śrī-sūryendu-spashṭīkaraṇam pañćāṅgasādhanam*.

Text ends:

भारद्वाजमहान्वये जननतां प्राप्नोति विख्यातिभाक्
श्रीमद्भैरवदैवविद्भुवि परं ज्ञात[:] सतामग्रणीः ।
तज्जातेन दिवाकराप्तमतिना गंगाधरेणेरिता
—[2] ता खेचरशीघ्रसिद्धिरखिला संतुष्टतये पूर्णतां ॥ ५६ ॥

खेचरसीघ्रसिद्धिः समाप्ता ॥

Then follow two stanzas of calculations and the tables referred to above.

The title of the first of these runs thus: *Sūryasya labdhāṅkāḥ Labdhāṅkakshepakaḥ*, 1, 29, 8, 10, 17.

That of the last:

वलनमंगुलाद्यं[3] ॥

Title (occurring twice):

इति ग्रहसारणी समाप्ता ॥

459.

Add. 14,365 f. — Foll. 13; 20 lines; European paper, folio; Nagari, 19th century. [Major T. B. Jervis.]

Another copy.

A third stanza is added to the two stanzas mentioned in the last description as immediately following the text, preceded by the expression:

अगस्त्योदये दिवाकरकृतिः ॥

460.

Add. 14,365 m. — Pp. 6; 28 lines; European paper, folio; copied by one Bābājī (see no. 463). [Major T. B. Jervis.]

बृहच्चिन्तामणिः

Bṛihać-ćintāmaṇi or Bṛihat-Tithićintāmaṇi, by Gaṇeśa, son of Keśava.

A short treatise ('atyalpakṛiti') on the calculation of the lunar calendar.

On the author see above, no. 453.

Begins:

नत्वा ब्रह्महरीश्वरेश्वरसुतीयार्कादिखेतान्
द्विजोह्वोद्धेनाब्ददिनादिसिद्धिदमहं तिथ्यादिचिन्तामणिं ।
कुर्वेऽत्यल्पकृतिं विधाय बहुलं गणेशः
कृतौ पूर्वेभ्यो तिचमत्कृतिं तिथिकृतिं पश्यन्तु सुज्ञा इह ॥१॥

[1] In this MS. the form °सारणी occurs throughout. But see Add. 14,365 (no. 459). There is some authority for both forms. The title Khećara-śighrasiddhi (see below) would seem to be an optional title or description of the work or part of it.

[2] In no. 459 this *lacuna* is filled by the syllable प्रा, which, however, seems to yield no meaning. प्राप्ता is probably the reading.

[3] यलन° no. 459.

Titles of subdivisions of the work occur as follows: *upakaraṇasādhana*, *saṃkrāntyādi-siddhi*, *pakshāntatithi-siddhi*, p. 1; *sūkshma-nakshatrānayana*, p. 2; *grahaṇadvaya-sādhana*, p. 3; *ćandragrahaṇa*, *sūryagrahaṇa*, *ayanāṃśa-krāntyādisādhana* (?), p. 4; *tithi-patrādeva* (?)-*grahaṇadvayasādhana*, *drịggaṇitaikavākya-sthāpana*, p. 5.

Colophon:

इति सकल[ा]गमाचार्य श्रीकेशवसांवत्सरात्मज श्रीगणेश-दैवज्ञविरचिते बृहच्चिन्तामणौ श्लोकाः समाप्तः [*sic*] ॥

The date which follows (*Śāke 'bdhinandendramite* 1498 [A.D. 1576]) apparently refers to the composition of the work.

461.

Add. 14,363 f.—One leaf of 23 lines; European paper, sm. folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

A fragment of the same work.

A very carelessly written copy of the first 18 stanzas only.

462.

Add. 14,365 n. — Pp. 15; writing as in no. 460. [MAJOR T. B. JERVIS.]

Commentary (*ṭīkā*) and demonstrations (*vāsanā*) on part of the preceding work, by VISHṆU, son of DIVĀKARA.

Begins:

यत्पादांबुजदर्शनात्परमतिदींप[1] स्फुरद्रूपिणो
स्वस्याज्ञानघनांधकारमनया चेतोग्रहं शुध्यति ।
शुद्धे चेतसि चात्मचिन्तनमतो मुक्तिः किमस्याः परं
तस्मात्त्वं गुरुमात्मरूपमपरं नित्यं नमस्कुर्महे ॥ १ ॥

वर्यं सद्गणितार्णवं निजधियां संशोध्य निष्काशितः
सारं सद्गुरुणा गणेशगुरुणा चिंतामणिर्यो बृहत् ।
अत्यंतं सुलघुक्रियः परमथो ऽयं वासना दुर्गमास्
तज्जिज्ञासुभिरार्यशिष्यगणकैः कार्येति संप्रार्थितः ॥ २ ॥
तस्मात् तस्य सवासनां स्फुटतरां टीकां प्रकुर्वे कृती
श्रीमत्सद्गुरुपादपंकजयुगध्यानप्रसादात् सुधीः ।
वर्ये सद्गणितागमे ऽतिचतुरः श्रीविष्णुनामा द्विजः
पश्यन्त्वार्यधियो विदः प्रवरधी चित्रं विचित्रं मम ॥ ३ ॥

The textual commentary begins a few lines below, as follows:

नात्वे ति तत्र कुर्वे [इ]त्यन्वयः । कः अहं गणेशः ।

Page 12, *ad fin.*:

इति . . बृहच्चिंतामणेः . . सुबोधिनी टीकायां तिथ्यादिसंक्रान्तिपक्षान्तरतिथ्यादिसाधनाध्यायः[2] ॥

Ends:

इदं तु नियतं सुखार्थं स्थूलमपि पठितं ।

इति श्रीसकलागमाचार्यवर्य दिवाकर दैवज्ञसुत विष्णु दैवज्ञ विरचिते बृहच्चिंतामणि-वासनाभाष्ये सूक्ष्मर्क्षदेशांतरादिसाधनाध्यायः ॥

This corresponds to the section (*sūkshma-nakshatrānayana*[3]) quoted above as occurring on p. 2 of the text-MS.: so that the commentary, or this MS. of it, deals with about a third only of the text.

463.

Add. 14,365 e.—Foll. 4 (138–141); 22 lines; European paper, folio; Nagari, 19th century. [MAJOR T. B. JERVIS.]

लघुतिथिचिन्तामणिः

LAGHU-TITHIĆINTĀMAṆI, by GAṆEŚA, with demonstrations (*udāharaṇa*) by VIŚVANĀTHA.

A short work on the *tithis*, *nakshatras* and *yogas*, similar to the author's Brihać-ćintā-

[1] °मतिदीप° MS., contra metrum.

[2] Compare the titles of the earlier sections in the text-MS. above.

[3] This form of title occurs at the beginning of the section, p. 13, l. 1.

maṇi, below. Possibly not complete, see below.

Text begins:

यश्चिन्तामणिरंकलेख्यबहुलो त्वल्पक्रियो मत्कृतिस्
तिथ्याद्याद्गमप्रदो ऽस्य सुखिनो ये लेखने भीरवः ।
तत्प्रीत्यै लघुमल्पकृत्यमलं तिथ्यादिचिंतामणिं
विघ्नेशार्कमुखान्प्रणम्य कुरुते श्रीमद्गणेशः कृती ॥

The commentary follows at once:

श्रीमद्गणेशाख्यगुरुप्रणीतस्तिथ्यादिचिन्तमणिरस्ति यो ऽल्पः ।
तस्याप्यथोदाहरणं करोमि श्रीविश्वनाथो गणपं प्रणम्य ॥

The 'ādi' in the above optional title of the work (*tithyādićintāmaṇi*) is thus explained: '*ādi-'śabdena nakshatra-yogādayaḥ.*

Ends:

फलानि ५ एवमग्रे ऽपि ॥ इति दिनमानं ॥ इति तिथिचिन्तामणौ तिथेः सकाशाद्दिनमानपर्यन्तं समाप्तं ॥

Then follows a colophon giving date of writing (=A.D. 1829), by one Bābājī. See several MSS. in this collection.

Add. 14,365 e.* — Foll. 8 (142—149); same scribe as preceding MS.

Calculations forming a supplement to the preceding work.

464.

Add. 14,365 a. — Foll. 74; 18 lines; written on paper chiefly European, folio. Nagari, 19th century. [Major T. B. Jervis.]

Commentary on the Siddhānta-sārvabhauma by the author, Viśvarūpa called Munīśvara.

Adhikāra I. only.

On Munīśvara (born A.D. 1593) and his works see Sudhākara, Gaṇakataraṅgiṇi, p. 91. The present work was finished in Śaka 1568 (*ibid.*, p. 92).

An analysis of the main work, which deals with the calculations forming the subject-matter of the several 'Siddhāntas' on Indian astronomy, is given by Rāj. Mitra ('Notices,' no. 1858).

The *adhikāra* contains 323 numbered stanzas or sections.

The present commentary begins:

यद्ब्रह्माद्यमरैर्मुनीश्वरगणैर्ध्यानेन वेदार्थतः
किंचिन्निर्गुणमस्ति नित्यसुखधीरूपं महो निश्चितं ।
तद्ब्रह्माखिलसृष्टिकारणमथाज्ञानात्ममायावशात्
षट्शास्त्रैकविचारगम्यमनिशं बोधं व्यनक्तु स्फुटं ॥ १ ॥
यशोदयांगीकरणारतोपं श्रीरंगनाथं कमलाधिनाथं ।
मुनीश्वरख्यातपदद्वयाब्जं [ ] रामानुजं तातमिवानतोस्मि ॥ २ ॥
. . . . . .
सिद्धान्तारिसार्वभौममेनं रामं गुरुं भजन् ।
विवृणोमि निजग्रंथं परबुद्ध्याज्ञतुष्टये ॥ ११ ॥

Ends:

. . गोलयुक्त्यैति भावः ॥ ३२३ ॥ स्पष्टानयाधिकारमुपसंहरति इति सिद्धान्ततत्त्वार्थे मुनीश्वरकृते भवत् सिद्धान्तसार्वभौमेऽयं पूर्णः स्पष्टख खागम इति स्पष्टं ऋत्र वक्ष्यमाणाधिकारकल्पनयादित एतदवधिग्रंथो ग्रंथैकदेशरूपो ग्रहानयत्वेन प्रथमाधिकारसंज्ञः सिद्ध इति ध्येयं १ इति श्रीसकलगणकसार्वभौम रंगनाथ गणकात्मज मुनीश्वरविरचिते स्वविरचित सिद्धान्त सार्वभौमस्याशयसंज्ञके विवरणे ग्रहानयाधिकारः प्रथमः ॥

The MS. was originally intended to contain a copy of the whole work, as a few lines are added of the commentary on the next *adhikāra* (*tripraśnādhikāra*[1]), commencing with the words:

सार्वभौमः खगानां स्वाकृष्टानां०

and ending abruptly, thus:

०दिग्देशकालानां ज्ञाननिमित्तं । तत्वे ॥

The MS. of this work in the Colebrooke Collection at the India Office (no. 127) is very imperfect. It agrees with the present MS. in citing the original text by abbreviations only, not in full.

A note on the cover of that MS. (in Colebrooke's writing?) calls attention to a passage where our author "speaks of a lost Sūrya-siddhānta, and acknowledges that the

[1] Cf. Rāj. Mitra, *l.c.*, p. 172, l. 11.

existing work is not *Sūrya's*." The passage referred to occurs at fol. ७*b* (now 73*a*), l. 2 in our MS., as follows:

गूढमिति । यः सूर्यः स्वरचितं सिद्धांतं । लोकप्रसिद्धं सूर्यसिद्धांतं गूढं उपपत्यार्थेन च कठिनं .... मत्वा .. यद्यपि लोकप्रसिद्धसूर्यसिद्धान्तः सूर्यकृतो न भवति । तस्य सूर्यांशपुरुषमयासुरसंवादनिबन्धनात्मकस्यर्षिप्रणीतत्वात् तथापि शृणुष्वैकमनाः । पूर्वं यदुक्तं ज्ञानमुत्तमं । युगे युगे महर्षिणां स्वयमेव विवस्वते त्रिलोकप्रसिद्धसूर्यसिद्धांतवचने न सूर्यकृत सिद्धान्तानुसारि मुनिप्रणीत[1]-सिद्धांतो प्यर्थैक्यात्सूर्यकृत एव । एतत्सिद्धान्ते साक्षात्सूर्योक्तग्रंथस्य प्रसिद्धत्वोक्तश्च लुप्ते सूर्यसिद्धांते पि न क्षतिः ॥

465.

Add. 14,365k.—Pp. 8 (foll. 191—94); 39 lines. European paper; folio. Nagari of 19th century. [Major T. B. Jervis.]

यन्त्रचिन्तामणिः

Yantraćintāmaṇi, by Ćakradhara, son of Vāmana, with commentary by the author.

Described in Jervis's handwriting as 'a treatise on astronomical instruments.' The text is in metre (varieties specified in commentary) and refers to calculations of time, place, &c., by means of instruments.

See also Cat. I. O., p. 1032.

Begins (exordium of commentary):

विज्ञानतां गोलमदो स्ति गम्यं तस्मात्परेषां सुगमं यतो तः ।
सद्यन्त्रचिन्तामणि नामधेयं निजप्रणीतं विवृणोमि यन्त्रं ॥ १ ॥

ग्रन्थारम्भे ऽभिमतदेवता नमस्काररूपं संबंधप्रयोजयुक्तं ग्रन्थनामाख्यानक्या प्रतिजानीते ॥

Text:

नत्वा फलाप्त्यै प्रमथाधिनाथं रविं गुरोरंघ्ररविंदयुग्मं ।
यंत्रं प्रवक्ष्ये गणितानपेक्षमाशुप्रबोधं समयादिकानां ॥ १ ॥

Beginning of commentary:

सदाचारपरंपराप्राप्तत्वादविघ्नपरिसमाप्त्याद्यर्थं ग्रंथादाविष्टदेवतानमस्कारः ॥

[1] प्रप्रणीत India Office MS.

Verbal explanations follow, the expression गणितानपेक्षं being explained as

संकलनव्यवकलनगुणनभजनवर्गीकरणमूलग्रहणैर्विना ॥

The work consists of four adhyāyas: *yantropakaraṇasādhanādhyāya*, ending p. 3; *tripraśnādhikāra*, p. 6; *grahānayanādhikāra*. The fourth and last chapter seems to have no distinctive title.

Ends:

सत एवाश्चार्यकारि [last word of commentary] । चमत्कारस्य पदमिति ॥

Colophon:

आसीदग्रजराजवंदितपदः श्रीवामनो विश्रुतो ज्योतिःशास्त्रमहार्णवामृतकरः सत्सूक्तिरत्नाकरः ॥ तत्सूनुः क्षितिपालमौलिविलसद्रत्नं ग्रहज्ञाग्रणीश्चक्रधरः कृती सविवृतीं सद्यंत्रचिंतामणिं ।

इति श्रीवामनसुत तंत्रज्ञसिंहःश्रीचक्रधरविरचितं स्वरचितं यन्त्रचिन्तामणिविवरणं समाप्तं ॥

466.

Add. 14,366.—Foll. 38; 9 lines; 9 in. by 4½ in.; incorrectly copied in Nagari hand of Western India, dated (see below) A.D. 1622. [Major T. B. Jervis.]

शीघ्रसिद्धिः

Śīghra-siddhi, by Lakshmīdhara, son of Vaijadeva.

A work on the calculation of lunar days and kindred subjects, in four adhyāyas, followed by tables.

Begins:

श्रीहेरंबं प्रणम्याभिलषितफलदं व्याळयज्ञोपवीतं
शब्द ब्रह्मस्वरूपामभिमतफळदां श्रीगिरं श्रीगुरू च ।
श्रीमंतौ पुष्पवंतौ त्रिभुवननयने वैजदेवस्य सूनुर्
वक्ष्ये [2]लक्ष्मीधराख्यो मतयुगळमतां सारिणीं शीघ्रसिद्धिं ॥

Adhy. 1 (*upakaraṇādhy*°) has 13 stanzas

[2] Below (subscription to adhy. 3) the name appears as Lakshmĭdhara.

and ends (apparently at fol. 3*a*) with the subscription:

इति तिथिध्रुवादिसिद्धिः ॥

Adhy. 2 (29 stanzas) fol. 6*a*:

अभीष्टमासेष्टतिथ्यादिसिद्धिः । इति शीघ्रसिद्धौ द्वि० मध्य०

Adhy. 3, 48 st., fol. 9*a*:

दिनमानवारप्रवृत्तिसिद्धिः । इति श्रीलक्ष्मिधरविरचितायां तिथिसारख्यां सौम्यसिद्धिसंज्ञायां तृतीयो ऽध्यायः ।

Adhy. 4, 44 sections, fol. 12*b*:

इति नतकोष्टकसिद्धः । इति श्रीलाक्ष्मीधर[*sic*] पंडित विरचितायां तिथिसारख्यां शीघ्रसिद्धौ चतुर्थो ऽध्यायः । आदितः श्लोकाः १३४ । समाप्ता च शीघ्रसिद्धः ॥ ॥ श्रीशके १५४४ दुंदुभिसंवत्सरे भाद्रपद शु १५ चन्द्रे इदं पुस्तकं जनार्दनेन लिखितं ॥

Foll. 13—38 consist of tables for calculation.

467.

Or. 3564. — Foll. 123; 5 lines; 12 in. by 2 in.; palm-leaf; Nepalese writing, mostly, but not entirely, in the hooked top variety; dated N.S. 476 (A.D. 1356).

[Dr. Gimlette.]

सुमतमहातन्त्रम्

Sumata-mahātantra.

The present work, of which no other copy appears to be known, has little in common with the tantric style. From the opening verses it would seem, indeed, to be represented as a revelation[1] of Śiva, but the rest of the work, which is in both verse and prose, deals with the ordinary topics of Jyotisha, as will be seen from the details appended. The work may possibly be a local Nepalese production by an author more familiar with mathematics than with Sanskrit. For, independent of the numerous corruptions of the text, both grammar and metre are often hopelessly bad.

ओँ नमः परतेजाय[2] । त्रैलोक्याधिपते नमः ।
त्वं ब्रह्मा त्वञ्च रुद्र त्वं विष्णुस्त्वञ्च प्रजापतिः ॥
सृष्टिसंहारकर्त्ता च नादविन्दु सदाशिवः ।

After several more *namaskāras* we read:

श्रीकण्ठा प्राप्तिता मह्यं यत्नेन तपसाप्यहं ॥
सूर्य्यसिद्धान्तमध्येषु(?) दध्नो घृतमिवोद्धृतं ।
नाम्ना तु सुमतितत्वं सिद्धान्तस्य समङ्गतः ।
तन्तथा कथयिष्यामि(?) शृणु वक्ष्यामि सुव्रते ॥
कल्पम्मन्वन्तरादीनां यथाब्दं कालमेव च ।
ऋतुमासं तिथेश्चैव प्रहरं मुहूर्त्तनाडिका ।[3]
विनाडीप्राणसंख्येन वक्ष्यामि कालपर्य्ययां ॥

A little further on (fol. 2*b*) occurs a quasi-historical passage, obscure, however, like much besides in the MS., from the poorness of the style and the numerous corruptions:

जातो दुर्योधनो राजा कलिसंध्यं[ा] प्रवर्तते[*sic*] ।
युधिष्ठिरो महाराजो दुर्योधनस्तथा पि वा ॥
उभौ राज्ञौ(!) सहस्रे द्वे वर्षेन्तु सम्प्रवर्त्तति ।
नन्दराज्यं शताष्ट्च चन्द्रगुप्तस्ततो ऽपरे ॥
राज्यं करोति[4] तेनापि द्वात्रिंशच्चाधिकं शतं ।
राजा शूद्रकदेवश्च वर्षे समा द्वि चाश्विनौ ॥
[8] [1] [4]
शकराजा ततो पश्चाद्वसुचन्द्रकृतन्तथा ।
इत्येते भाषितम्मह्यं ज्ञेया राजा(*sic*) क्रमेन(*sic*) तु ॥

सेषायुताश्च कृत अम्बराग्नि ३०४ श्रीमानदेवाब्द प्रयुज्यमाना एतानि पिण्डकलिवर्षमाहुः ॥

For the Paurāṇik tradition, with which this passage is allied, see Wilson's Vishnupurāṇa, Bk. IV., ch. xxiv.

By *Śūdrakadeva* above is doubtless meant the Śūdraka or Śūdrika of the Vīraćarita. See Ind. Studien, xiv. 98 sqq., and with the whole passage compare the Jyotvividābharaṇa as there cited.

Who the Mānadeva may be is not clear to me. If the meaning is that a Mānadeva was

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[1] This form is resumed at fol. 117*b*; see below.

[2] What personage is intended by this anomalous form I cannot ascertain.

[3] This line is unmetric.

[4] Active wrongly used for passive, probably owing to the usage of forms like *kiyā* in the vernacu'ars.

reigning in (Śaka 418+304=A.D.) 800, it cannot be the Mānadeva of the inscriptions.[1]

The book has numerous subdivisions, *e.g.* *ahargaṇānayana* (with several subsections), fol. 9*b*; *tithy-ānayana* (several diagrams and tables), fol. 35*a*.

Parva 1 ends (foll. 41, 42):

इति सुमते महातन्त्रे प्रथम: पर्व्व समाप्त: ॥

Parva 2 (fol. 48*b*):

पञ्चताराग्रहाणां स्फुट द्वितीय पर्व्व समाप्त ॥

Adhikāra (=Parva?) 3 ends fol. 83*a*.

The next chapter appears to deal at the beginning largely with observations of the moon; the latter portion (foll. 106*b*—116*a*) dealing, however, with solar eclipses.

The title runs (fol. 116*b*):

इति सुमते महातन्त्रे सूर्य्यग्रहण - - - समाप्त: ॥

After two lines of the next chapter an erasure and a break, with two blank pages and a change of handwriting.[2] The numeration of leaves, however, continues.

The work resumes the form of a dialogue, the question of the *rishis* being:

उदयन्ति ग्रहा: कस्मिन् ॥

At fol. 120*b* this writing ends abruptly (with no concluding chapter-title), and at fol. 121 a treatise, possibly supplementary to the earlier part of the main work, is commenced.[3] It begins with calculations comparing the Nepal era with others:

नेपालसंवत्सरकर्म्मे भूमौ स्थाप्य नयनाश्वनागा । ८०२ । संयोज्य शककालम्भवति ॥

The equation for Kali-yuga, compared with the Śaka era, is similarly expressed (=3179).

The title of this short section is:

अहर्गणटीका (compare fol. 9*b*, above).

The remaining leaves of the MS. are occupied largely with numerical data, and refer also in part to the *ahargaṇa*.

No final title of a chapter or section is given, nor is the name of the main work repeated, so that with the exception of the continuity of the leaf-numbering and the similarity of general subject and style, there is nothing to show that foll. 117 *ad fin.* belong to the *Sumata*.

Colophon:

सम्वत् ४७६ पौष कृष्ण दशम्यां विशाख नक्षत्रे भट्टारकवासरे लिखितमिदं शास्त्रोयं ॥

A half-obliterated scribe's note follows.

An extra leaf (fol. 124), written in red, gives a note which seems to deal mainly with the measure of time called *nāḍī*.

468.

Or. 2209. — Palm-leaf; foll. 7, 34; 5 lines; 10 in. by 2 in.; hooked Nepalese writing, dated [Nepal] Saṃvat 440 (A.D. 1320), but carelessly transcribed. Inside the binding boards are traces of illumination, which represented the figure of an ascetic with the conventional lotus and other ornamentations.

[Dr. William Wright.]

श्रीकरणम्

Śrīkaraṇa, with commentary.

A short astronomical manual[4] in verse. The commentary abounds in numerical calculations, and was copied by the same scribe. As observed below, the commentary at least, if not also the text, is the work of

[1] Fleet, *Corpus*, iii., pp. 189, 182, &c. The Nepalese Vaṃśāvalī mentions several kings of this name.

[2] The letters of foll. 117—120 have straight (not hooked) tops.

[3] It has a separate *namaskāra* (*namaḥ sūryāya*), and the writing is closely similar to that of the earlier part of the MS.

[4] A practical work on astronomy based on a *Siddhānta* is called a *Karaṇa* (Sewell and Dikshit, Ind. Cal., p. 6, note 1). The present work also treats of *the* karaṇas (divisions of a tithi).

an anonymous Nepalese author. The MS. appears to be unique, nor is the work mentioned in other writings.

Text begins :

श्रीशकेशार्कचन्द्रार-ज्ञजीवसितसूर्यजान् ।
प्रणम्य करणान् वक्ष्ये वातवज्ञमतः स्फुटान् ॥
शाको ऽगनगधा-हीन इन-घ्नो माससंयुतः ।
द्विस्थो द्विघ्नो द्विहीनो ऽब्दः शराङ्काप्तयुतो गणः ॥

Section [1[1]]. भुवकानयनं. Text fol. 1, comm. fol, 2*a*.

Section 2. तिथिनक्षत्राधिकार. Text fol. 2*b*, comm. fol. 3*b*.

Section 3. त्रिप्रश्नद्विकारः (°श्नाधि°). Text fol. 3*b*, comm. foll. 14*b*—15*a*.

Section 4. भौमस्य स्वरुड. Text *ibid.*, comm. fol. 16*a*, l. 2.

Section 5. बुधस्य ख°. Text fol. 4*a*, comm. fol. 16*b*, l. 3.

Section 6. जीवस्य ख°. Text fol. 4*b*, comm. foll. 16*b*—17.

Section 7. सौरस्य (शनेश्वर° comm.) ख°. Text fol. 5*a*, l. 1, comm. fol. 18*b*.

Section 8. स्फुटगत्यधिकारः. Text fol. 5*b* *fin.*, comm. fol. 22*b*.

Section 9. सोम(चन्द्र°)ग्रहण. Text fol. 6*b*, comm. fol. 25*b*.

Section 10. आदित्यग्र°. Text fol. 7*a*, comm. fol. 32*a*.

Section 11. समागमाधिकारः. Text fol. 7*b*, comm. fol. 34.

Section 12. शृङ्गोन्नत्यधिक°. Text *ibid.*, comm. *ibid.*

After the last chapter-title occur the following corrupt ślokas, not explained in the commentary :

नक्षत्रेषु स्फुटः हन्यो ग्रह पश्या इयेशु च ।
त्रिसताभा हरेद्भागं यल्लभ न ज्ञ ‾ फलं ॥

श्रीकरण समाप्तः ।

सूर्य चतुर्दस ऋक्षे यदा चरति चन्द्रमा ।
तिथिच्छेद भवेत् रात्रि तदा ग्रहनमादिशेत् ॥ ॥

The text-MS. is as corrupt throughout as in these last verses, but the true readings can usually be established (as has been done for the introductory verses given above) from the commentary.

The commentary begins with the first śloka of text (see above) in full, followed by verbal explanations, thus :

श्रीश विष्णु वा ब्रह्मा ईश ईश्वर आर्क सूर्य ... सूर्यज शनीश्वर । एतान् प्रणम्य करणान् वक्ष्ये वातवज्ञघुतरं स्वल्पम्भमना[2] ङ्गति-म्यक्राम् ॥ साको (*sic*) नयनाभ्रनागा [2] [0] [8] णेपाल (*sic*) संम्वत्सरेण युतं वर्षं । अग ७ नग ७ धा ८[3] तेन हीन इन घ्नो सूर्यघ्न ॥ वारगुण इत्यर्थः ॥ चैत्रादि मासं कृत्वा इष्टमासेन संयुत ।

From this it is clear that the commentary, at all events, was intended for local use in Nepal, as the chronogram expresses the difference (802) between the commencements of the Śaka and Nepal eras. The relation of the number 877 is not so easy to discover.

At the end of the commentary on section 10 occurs the following title, apparently referring to the work as a whole :

इति श्रीकरणस्य: (*sic*) सूर्यग्रहनटीका समाप्तः ॥

The colophon, referring doubtless to the writing of both MSS., runs thus :

शृङ्गोन्नत्यधिकारः समाप्त इति ॥ सम्वत् ४४० भाद्रपद नवम्या-यान्तिथौ बृहस्पति वासरे लिखितस्माप्तमिति (*sic*) ॥

469.

Add. 14,358a.—Foll. 6 (2—7) ; 20 lines ; European paper, sm. folio ; Nagari, 19th century. [MAJOR T. B. JERVIS.]

[1] Not numbered in either text or commentary.

[2] The text-MS. has *bhramanān sphuṭān*, but neither a masc. *bhramaṇa* nor fem. *bhramaṇā* occurs. This being so, I have supposed above that the text had the masc. partic. °*taḥ*, which was misread by the commentator, and *t* (barbarously) altered to a dental (!) *n*.

[3] *Dha* and *Dhā* are given by lexx. as = *Brahma*, which latter word appears to be occasionally used for 8. See L. Rice, Mysore Inscr., p. xxi. The usage recurs below, fol. 16*b*, l. 1.

'BHŪGOLA' [SAṂVATSARA-PHALA?].

An anonymous treatise so styled. Commencing with the first 23½ stanzas of the Sūryasiddhānta, it continues (l. 16):

यस्याम्युन्नतकुंभमंडलगलः[1] सिंदू[द्]ररक्तोदरे सर्पः कंदलिभालमूलसरळो दंताकरे भासते ॥

A little below occurs an exordium in praise of *jyotisha* as compared with other studies (fol. 1(2)*a*, *ad fin.*):

अन्यानि शास्त्राणि विनोदमात्रम् . . . आवहंति ।

After a few more lines of prefatory matter the main topic of the work is started (fol. 1(2)*b*, l. 3) with the lines:

नत्वा दित्यादि मनसा ब्रह्मविष्णुमहेश्वरा: [*sic*] ।
संवत्सरफलं[2] वक्ष्ये सर्वान् [*sic*] कामार्थसिद्धये ॥

In spite of the title given at the end and repeated in the margins, the work does not contain a description of the terrestrial globe, but gives a series of numerical calculations connected with the years and æons during which the Earth has existed.

After references to the several Yugas, with the *avatāras* of Vishṇu in each, some references are made to legendary history in the style of the Purāṇas.

The work concludes with a passage in the pseudo-prophetic style of the same class of literature (fol. 4*b*, l. 17):

भविष्यंति युगस्यान्ते राजानो म्लेच्छरूपिणः . . .

After which, lists of kings in several parts of India, with regnal years (foll. 4*b*—5*a*):

तत्रादौ परिक्षितिराजब्दः १० जनेमजयः ८५(!) नरवाहनः ७५ प्रेतवाहनः ६३ राजभूद्रिकः ७७

पराशरक्षेत्रे पन्नाळो नगरे भोजराज विख्यातः ९५ मा ७ दिवस ३

देवगिरि नगरे[3] रामरायः वर्षे ३० प्रतापरुद्रः वर्षे २० तदुपरि म्लेच्छराज्यं भवति ॥ अथ चतुराशीति जीवनिर्णयः ।

Here follow four lines on the numbers of animals in the Kali-Yuga, the work ending with the words:

कळौ युगस्य जन्तूनां संख्या[मा]युष्यपर्वते ॥ इति भूगोळः समाप्तः ॥

470.

Add. 14,363 d.—One leaf of European paper; 21 lines, folio. [MAJOR T. B. JERVIS.]

ग्रहागमः

GRAHĀGAMA.

A very brief astronomical tract by an author styling himself 'a son of Govinda.'

A lithographed copy of this leaflet occurs earlier in the present (Major Jervis's) collection, and is noticed in an accession to the Suppl. Cat. of Sk. Printed Books under the heading Nageśa Daivajña, entry Grahaprabodha, note.

471.

Add. 14,365 l. — Writing and paper as in no. 465 (Add. 14,365 *k*). [MAJOR T. B. JERVIS.]

ध्रुवभ्रमणाधिकारः

DHRUVABHRAMAṆA, the second section of the YANTRARATNĀVALĪ, by PADMANĀBHA, son of NĀRMADA, with commentary by the author.

A chapter taken from a general work on

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[1] ळ is in these and other words frequently substituted for ल, after the manner of scribes in Western and Southern India.

[2] It is thus not improbable that the present MS. may be in reality the whole or part of the work, apparently of somewhat similar dimensions, briefly described by Burnell and Bühler in their Catalogues as the Saṃvatsaraphala of Durgadeva; another work of this name is ascribed to Varāhamihira (see Aufrecht, Cat. Catt., i., ii., *s.v.* संवत्सरफल).

[3] Daulatābād in the Dekhan. Gaṇeśa Daivajña was born near this town, and it is therefore possible, though not probable (see note above) that this work is by him.

astronomical instruments, relating specially to machines for calculating time, &c., from the orbit of the pole-star (*dhruva*). The text of the chapter consists of 30 stanzas, and is explained by a commentary of varying fulness.

Commentary begins:

अथ ध्रुवभ्रमाख्यो ऽयं अधिकारो व्याख्यायते ।
तत्रापि निर्विघ्नसमाप्त्यर्थमभीष्टदेवतानमस्कारश्लोकामिंद्रि-
[यावन्नयाह [*sic*] ॥

Text:

श्रीनर्मदानुग्रहलब्धजन्मनः पदारविंन्दं जनकस्य सद्गुरोः ।
नत्वा त्रियामासमयादिबोधकं ध्रुवभ्रमं यन्त्रवरं ब्रवीम्यथः ॥

अथेत्यनन्तरं ध्रुवभ्रमं ब्रवीमि ॥ ध्रुवनक्षत्रवद्भ्राम्यते इति 'ध्रुवभ्रमं' नाम यन्त्रवरं . . . सकलानि यन्त्रवराणि सूर्यवशान्नक्षत्रवशादेव कालाद्यवबोधकानि । एतत्तु एभिर्विनापि ध्रुववशात् कालाद्य-बोधकं । . . . 'आदि'शब्दात् लग्नादिभावास् तत्संबंधीनि त्रिकालफलान्यपि बोधयति ॥

A few lines below the author's father, who was his *guru*, is mentioned by name. The second stanza treats of the full preparation (*nishpādana*) of the instrument.

End.

अथ यन्त्ररचनामनुष्टुभाह ।
नक्षत्रात्समयज्ञानं तिमिस्रायाः पुरोदितं ।
ध्रुवात्केनापि न प्रोक्तं तदेतत्कौतुकात्कृतं ॥

इति श्रीमन्नार्मद ज्योतिर्विदात्मज पद्मनाभविरचितायां यन्त्र-रत्नावल्यां[1] स्ववृत्तौ ध्रुवभ्रमणाधि[2]कारो द्वितीयः ॥ एवं ग्रंथ-संख्या ॥ २५६ ॥

472.

Or. 5223.—Foll. 7; 13 lines; 10 in. by 4 in.; Nagari, written by Harsharatna Upādhyāya of the Añćalagaććha, circa A.D. 1615. [H. Jacobi.]

The same, with author's commentary.

Colophon:

इति श्रीनार्मदा° यंत्ररत्नावल्याग्रवृत्तौ ध्रुवभ्रमाधिकारो द्वितीयः ॥ श्री सीरोही नगरे श्री अंचलगच्छे । श्री उदयराजमहोपाध्याय तच्छिष्य-श्रीहर्षरत्नोपाध्यायेन लिखितं स्वपठनाय ॥

The copyist, therefore, of this MS. was the *guru* of the commentator on Or. 5208 and 5201 (nos. 489, 451). The first of these commentaries was composed in A.D. 1616, when Harsharatna was merely *mahopādhyāya*; in in the second (A.D. 1622) we find him in the higher rank of *gaṇi*.

473.

Add. 14,365 i. — Foll. 4; European paper, folio. [Major T. B. Jervis.]

Bhāga-pañćāṅga.

A set of mathematical tables described on the outside as 'mode of computing the calendar for lunar time.'

The titles of the first two pages are:
मेषादि उत्तरगोलः and तुलादि दक्षिणगोलः ॥

474.

Add. 26,448.—A collection of miscellaneous astronomical fragments and tables by various hands, 12 in. by 6 in.; 18th century. [William Erskine.]

A.—Foll. 10 (numbered 1—5, 1—5); Jain character.

Tithyādi-patram.

Tables of lunar days by Makaranda, revised and explained by Harikarṇa. Fragments only.

The whole work of Makaranda was lithographed at Benares, 1869. Cf. Cat. I. O., p. 1047. For Harikarṇa or Harak°, cf. Aufrecht, Cat. Catt., pt. ii., p. 96.

[1] °रचनाव° MS.

[2] °भ्रमाधिक° (cf. *supra*) other MS.

Beg.

श्रीसूर्यसिद्धांतमतेन सम्यग् विश्वोपकाराय गुरोः प्रसादात्।
तिथ्यादिपत्रं वितनोति काश्यामानंदकंदो मकरंदनामा ॥
नत्वा वागीशपादाब्जं हरिकर्णो महामतिः।
मकरन्दहितान् श्लोकान् तनुते बालबोधकान् ॥

B.—Foll. 25 (11—35; numbered 9, 10, 89, 90, 123—132, 135, 136, 138—146).

Fragment of astrologico-astronomical tables with the marginal title केंद्रभं, from केंद्र (κέντρον), a technical word in *jyotisha*.

C.—Fol. 8 (36–43).

Tithi-Darpaṇam.

Astronomical tables without text. Fol. 63 also belongs to this MS. or to another copy of the same book. From it we learn that the author of the calculations was one Murāri, son of Nārāyaṇa, son of Nāgeśa.

D.—Foll. 44—56, chiefly tables relating to lunar eclipses, but including part of the

Graha-Prakāśa by *Devadatta*, son of *Nāgeśa*, with the author's own commentary.

Fol. 55*a*:

इति श्रीमद्दैवज्ञनागेशात्मजदेवदत्तविरचितायां मात्मीयग्रहप्रकाशटीकायां चंद्रग्रहणाधिकारस्तृतीय समाप्तः ॥

E.—Foll. 16, consisting of detached tables and astrological fragments.

475.

Add. 8897. — A coloured drawing of the Hindu Zodiac, the names of the figures being added in Nagari and in Persian characters. See Persian Cat., p. 461.

476.

Harley 195, 196. — Foll. 44; 6 lines; 8 in. by 2 in.; Telugu-Canarese character of A.D. 1634—36. The covers are ornamented by conventional lotus-figures and other characteristic signs.

PAÑĆĀṄGAS (Calendars) of the cyclic years '*Bhāva*' and '*Yuvan*.'

These years are equivalent to Śaka *current* 1557-8 (A.D. 1634—36).

It is remarkable that no equivalent in the other ordinary eras of India appears to be given in the MSS.; but that these are the cycles in question is clear from MS. 196, where at fol. 10 (margin) the name of the year is clearly given, while further on (fol. 22, margin) we find the details for adhika-Bhādrapada. Now Bhādrapada *was* intercalated[1] in 'Yuvan' = Śaka 1558, and not in any of the cycles before or after. The cycle is of course that of South India; the Bārhaspatya-māna, used north of the Vindhya range (*Vindhyasyottaradeśe*), is mentioned at fol. 3*a*, l. 1.

The contents and arrangement of these documents are closely similar to those of the printed almanacks (Sanskrit-Canarese) issued at Mysore.[2] They commence with short prefaces (leaves not numbered), giving the astrological features of the year and other particulars. Then follow (in H. 195, foll. 1—32, now 1—42) the calculations for the months in detail. These again are followed by a short postscript containing, in the case of H. 195, diagrams.

477.

Egerton 1108. — Foll. 14; in oblong book-

[1] Sewell and Dikshita, The Indian Calendar, p. lxxxiv.

[2] Cat. Sk. P. B., *s.v. Ephemerides.*

form, 8vo; Nagari, doubtless written just before the year described, say, in A.D. 1783.

PAÑĆĀÑGA for V.S. 1841 (A.D. 1784-5).

At the beginning is written: "A Sanskrit Almanack, *Sombut* or year of the Era of Bicremajit 1841, Shakabda or year of Shalivahan 1706"; then in a more recent hand: "(This year begins 21st March[1] 1784, and ends 10th March 1785)."

As in other Hindu almanacks, the above years are *elapsed*, *i.e.* refer to V.S. 1842 (Śaka 1707) *current*.

The MS. is in the usual form of the *pañćāṅgas* published in the north and west of India. Compare the calendars printed at Benares for Saṃvats 1923, 1947, and no. 479 below, all of which have substantially the same prefatory matter (beginning with the verse विनायकं प्रणम्यादौ°), and proceeding to the tables substantially corresponding to the form explained by Sewell and Śankara Dīkshita, 'Indian Calendar,' pp. 13—15.

478.

Add. 8901.—A roll of paper written on both sides, and containing a

PAÑĆĀÑGA or Almanack for Śaka 1729, Vikr. Saṃvat 1864 (A.D. 1807).

Similar in form and contents to those now usually printed. See the Catalogue of Sanskrit [Printed] Books, under the heading EPHEMERIDES.

479.

Or. 2991. — Foll. 16; in book-form, oblong 8vo; doubtless written in the course of the year preceding that described (A.D. 1808), possibly at Benares.

PAÑĆĀÑGA for V.S. 1866[2] (A.D. 1809-10).

480.

Add. 14,367. — Foll. 47; European paper, in oblong book-form.

PAÑĆĀÑGAS

for the Śaka years 1750, 1747, 1744, 1731, 1748, equivalent respectively to A.D. 1828, 1825, 1822, 1809 and 1826.

B.—ASTROLOGY.

481.

Add. 14,365 j. — Foll. 16; 15 lines; European paper, folio; copied by one Babājī Nārāyaṇa Gauḍe (see no. 463).

[MAJOR T. B. JERVIS.]

बृहज्जातकम्

BṚIHAJ-JĀTAKA of VARĀHA MIHIRA.

A standard work on astrology, frequently lithographed in India. See also Aufrecht, Cat. Bodl., p. 328.

Varāha Mihira flourished at the beginning of the 6th century.

482.

Or. 3565 a. — Palm-leaf; foll. 62; 5 lines; 12 in. by 2 in.; Nepalese writing (not hooked)

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[1] According to the Tables of Giriśaćandra and of Sewell, the first day corresponds to 22nd March.

[2] Elapsed, as usual in almanacks, *i.e.* V.S. 1867 current.

of the 15th to 16th century. The earlier leaves much damaged by insects.

[DR. GIMLETTE.]

Commentary on the BṚIHAJ-JĀTAKA of VARĀHA MIHIRA.

Adhyāyas 1—23 only.

No author's name is given, nor does the text correspond with that of any of the known commentaries on the work.

As will be inferred from the extent of the work compared with Varāha Mihira's text the explanations are somewhat brief, and not every verse is commented on.

Begins:

मूर्त्तित्वे परिकल्पित इत्यादि । मूर्त्तिः मूर्त्तिसरीरे(*sic*) कायमिति यावत्। मूर्त्तिभावो मूर्त्तित्वं तस्मिन् मूर्त्तित्वे --- [lacuna] शशिभृतः शम्भरस्य मूर्त्तित्वे परिकल्पितः०

The concluding leaf is much obliterated. The reading appears to be:

मोक्ष गति हाध्याह ॥ ० ॥ नियोनाध्याय(*sic*) त्रयोविंशतिः ॥

483.

Or. 2140 b.—Foll. 10 (re-numbered 10—19); 17 lines; Jain Nagari, dated V.S. 1699 (A.D. 1642).

षट्पञ्चाशिका

SHAṬPAÑĆĀŚIKĀ of PṚITHUYAŚAS, with the commentary of UTPALA (BHAṬṬOTPALA).

Pṛithuyaśas was the son of Varāha Mihira.

Both text and commentary have been several times lithographed in India. Utpala wrote his commentary on Bṛihaj-jātaka in Śaka 888 (A.D. 966).

The text begins प्रणिपत्य० &c. (as in the editions), but the commentary has neither the exordium nor the concluding remarks found in them. It begins at once with the explanation of verse 1 (वराहमिहिरास्य० = fol. 1*b*, l. 1, ed. Bombay, 1875), and ends with the passage (०कालदिग्देशः । इति राशीनां कालविभक्ति[:] ॥) corresponding to fol. 25*a*, l. 11 of the same edition.

Colophon:

इति ज्योतिषट्पंचासिकावृत्तिः समाप्ता ॥ संवत् १६९९ वर्षे ज्येष्ठमासे । शुक्ल पक्षे सप्तम्यां तिथौ । श्रीजगन्नाथिख्यां लिखी चक्रे ॥

On the outside cover are three lines in a later hand, apparently taken from a (Jain?) philosophical treatise, and referring to *saṃyaktva*.

484.

Or. 5244. — Foll. 75; 17 lines; 10 in. by 4 in.; Nagari of 17th to 18th century, with occasional lacuna-marks. [H. JACOBI.]

वृद्धयवनम्

VṚIDDHA-YAVANA or YAVANA-JĀTAKA, by MĪNARĀJA.

Imperfect at the end of the work.

A treatise on horoscopy by Mīnarāja, also called Yavaneśvarāćārya, an author of whom nothing appears to be known.

The book consists of a number of short chapters (adhyāya), often subdivided into sections.

Chapters[1] 1—47 are elaborately described by Aufrecht, Cat. Bodl., pp. 329—331; a briefer list of the contents of a more extensive copy is given by Eggeling, Cat. I. O., p. 1096. Pandit Haraprasāda briefly describes (J. A. S. Beng., 1897, pt. i., p. 311) a complete copy existing at Kāthmāndu. According to its colophon, the rāja Sphūrjidhvaja compiled the present recension (of 4000 Indravajra verses) from a text previously drawn up by Yavaneśvara.

[1] There is no chapter-numbering after adhy. 1 in our MS. So, too, in the India Office MS. the numbering is given for adhy. 1, 4, 5 only. Aufrecht's MS. is less perfect than ours.

Beg.

मृष्टौ विधात्रे जगतां शिवाय
संहारकाले स्थितये च्युताय ।
तुभ्यं नमः सर्वगताय नित्यं
त्रयीमयायामलभास्कराय ॥ १ ॥

At fol. 75*b*, l. 3 occurs the title:

इति श्रीवृ° व्ययाश्रययोगाध्याय ॥

(corresponding to fol. 229*b* of the India Office copy).

On the same page occur the two [sub-] sections with which our copy concludes: संख्यायोगाध्यायः (fol. 75*b*, l. 11) consisting of 6 stanzas, and the last (4 st.) which ends (and with it the MS.):

इति श्रीवृद्धयवने वज्रादियोगाध्यायः ॥

485.

Or. 2139. — Foll. 222; 11 lines; 10 in. by 4 in.; Jain Nagari writing, dated Saṃvat 1638 (A.D. 1581).

आरम्भसिद्धिः

Ārambha-siddhi, by Udayaprabhadeva-sūri, with the commentary (*vārttika*) of Hemahaṃsa.

An astrological treatise.

See the account of the text and commentary in Weber, Cat. Berl., ii. 306, where full particulars regarding both author (whose patron was the minister Vāstupāla, A.D. 1231—37) and commentator are given.

Commentary begins:

धर्मन्यायसम्यग्व्यवहृतियुवते (°*ćyutaye* Berlin MS.) नीवलोकेन &c. (*v.* Weber, *l.c.*).

Like the Berlin MS., our copy usually writes the compound *shṭh* as if it were *shṭ* merely.

In passages noted as doubtful by Weber our MS. has the following readings:—

Weber, p. 307, l. 5: for *sahishṇuta trādṛig* our MS. has °*ṇu tat tādṛig*.

Weber, p. 307, l. 15: for *jyotirvidvivādīyanna* our MS. has °*vivādāpanna*.

Chapter (Vimarśa) 1 ends fol. 41.

Text begins (fol. 2):

ओं नमः सकलारंभसिद्धिनिविघ्नवेधसे ।
अर्हाणामर्हते साक्षादुपलम्भाय शंभवे ॥ १ ॥

It ends (foll. 219—221):

°निर्दंभमाभ्युदयिकीं प्रथयंति लक्ष्मीं ॥ ८६ ॥[1]

इत्यारंभसिद्धौ संवत्सर मास दिवस नक्षत्र शुद्धि सहित दीक्षाविवाहप्रतिष्ठाभिषेक लग्नपरीक्षा विमर्शः पंचमः । इति आरंभसिद्धिः समाप्ता ॥

The subscription of the commentary agrees with that of the Berlin MS. as far as the word *budhabhāḥ*[2] (°*sāḥ* in our MS., fol. 222*a*, l. 10).

After this we read thus: सं - - - - - - (the Berlin MS. has here *saṃkhyo vimarśo 'bhavat*).

After this follow immediately particulars as to the writing of the MS.:

१ संवत् १६३८ वर्षे श्रावण[मा]से कृष्ण पक्षे सोमवासरे धनदपुरे[3] ऽलेखि छ गणि सामलेन तेजसागर पठमार्थं(*sic*) ॥

The particulars given in the Berlin MS. as to the composition of the commentary are thus wanting in our copy.

486.

Or. 2140 a.—Foll. 9; 17 lines of text besides commentary in margin; 10 in. by 4½ in.; Jain Nagari of 16th century.

The same, with a marginal commentary (*avaćūrṇi*).

For the text, see the foregoing description.

The commentary is practically a series of glosses and explanatory diagrams, written in different hands at different times. A few

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[1] Numbered 80 in Or. 2140, fol. 9.

[2] Weber, p. 309, l. 28.

[3] Possibly 'Dhandhalpur' in Kathiawar.

short notes in Gujarati occur here and there, in one of the later writings.

Commentary begins:

श्रीजिनाय नमः ।

मेषसंक्रान्तेः प्रतिपत्पंचमी च त्याज्या ।

The *ṭippaṇaka* of Naraćandra, probably the author of a short work, the Jyotiḥsāra (Rāj. Mitra, 'Notices,' no. 2798), is cited fol. 1*b*, l. 1.

It ends (fol. 9*b*, right margin):

पंचमे शून्यतैव स्यादथवा धर्मवासना ॥ ८० ॥

इत्यारम्भसिद्ध्यवचूर्णिः ॥

Below, in a somewhat later hand, is a note in Prakrit on another passage, ending: इति दिनसुद्धिदीपिकायां ॥ apparently, therefore, a citation from a work not otherwise known.

487.

Or. 5199.—Foll. 14; 15 lines; 10 in. by 4 in.; excellent Jain Nagari, written before beginning of 17th century (see below).

[H. Jacobi.]

Another copy of the text (imperfect).

There are a few glosses and diagrams in the margins, especially at foll. 1 and 3*a*.

The text ends with stanza 84[1] of ch. 5, which reads thus:

रोगी तनुस्थैरधनो धनात्यगैर्दुःखी च पापैर्नृपतिसहीत ।
दीक्षाविवाहप्रतिष्ठाराज्याभिषेकलग्नपरीक्षा पञ्चमो
[विमर्शः ॥

Colophon:

इत्यारम्भसिद्धिः सूत्र समाप्तः ॥ व ॥ पंडित श्री नयविजयगणिना लिखा ॥

Then in a different hand:

श्री तपगणेंदु तुल्या । श्री नयविजयाभिधा बुधवराः । तच्छिष्यजसविजयानां । स्वयं लिखाप्यार्पिता भक्त्या ॥ १ ॥ संव[दि[2]]-त्सरर्तुरसविधु । मितवर्षे देवजीति नाम्नेयं । चिद्वृद्धिकरी नंदतु । प्रतिराचंद्रार्कमिति भद्रं ॥ २ ॥

The MS. would seem therefore to have been dedicated by Jasa(=Yaśo)vijaya, son(?) of the scribe, in V.S. 166[0?], *i.e.* about A.D. 1603, after making a copy for himself. So that this MS. may have been written about the end of the previous century.

488.

Or. 5243.—Foll. 29; 13 lines; 9½ in. by 4 in.; neat Jain Nagari of 17th century.

[H. Jacobi.]

विवाहवृन्दावनम्

Vivāhavṛindāvana, by Keśava, son of Rāṇiga, with commentary.

An astrological treatise on seasons for marriage, in this MS. containing 14 chapters only.

A recension in 17 chapters was lithographed with the commentary of Gaṇeśa, son of a different Keśava,[3] at Benares, 1868. Regarding the author, also called Keśavārka, see Pandit Sudhākara, *Gaṇakataraṅgiṇi*,[4] p. 45, where astronomical grounds are given for the conclusion that the author flourished Śaka 1164 (A.D. 1252).

Commentary begins:

प्रणम्य विश्वजननीं त्रिपुरां सर्वसिद्धदां ॥
वच्मि सव्यक्ति पुर[5] जन्म पत्रिका लिख्यते क्रमं ॥ १ ॥

---

1 Stanza 84 in no. 486 begins similarly; for the latter part of the stanza, see the verse on fol. 219*b*, 220*a* of the same MS. For *sahīta* read *sahīta*.

2 These letters are marked for deletion. Possibly they are intended for *dik* (=10), for a final cipher in the date.

3 Not 'the author's son' (Peterson, Ulwar Cat., p. 84), but son of Keśava of Nandigrāma (see no. 497), whom he (Gaṇeśa) always calls 'Keśava Sāṃvatsara.'

4 Published in the "Pandit," New Series, vol. xiv., see p. 125 (*lower* pagination).

5 These words, though clearly written, disturb the metre.

°चिन्तयेत्फलं ॥ ६ ॥

एतत्सर्वं परिज्ञाय पटलेख्या च पत्रिका ।

तत्रादौ जन्मसमय परिज्ञानमिहोच्यते । प्रागुदक् प्रवण दे . . । [Here follows, without break, the text :] श्री-शार्ङ्गिणो[:] सूनृतु°

In the comm. on v. 1 the author is in this MS. (fol. 1*a*, l. 9) styled :

श्रीश्रीराणिरायो[1] जगन्नंदनः कविचक्रवर्त्ती केशवार्कः ॥

Regarding the shortness of the present recension, it will be seen that chapters 7 and 8 of that edition do not occur in the present copy, and thus the *godhūlikādhyāya*,[2] ch. 7 (foll. 16, 17) in our MS., corresponds to ch. 9 (foll. 42*b* sqq.) there.

The next chapters are: *gocaravicārādhy*° (8), *śubhāśubhādhy*° (9), *tanvādimaṇḍalakuṇḍalika*° (10).

This order corresponds with that of the Berlin MS., but the short *ādhyāya reshakuṇḍalika* (xiii. in that MS.) is not given in our copy, so that the following chapters, *yogabalādhy*° (fol. 24*a*), &c., bear numbers 11—14.

In the last, the genealogical chapter, our MS. gives, both in text and commentary (verse 2), the curious form[3] *udīye* (comm. *utpadyate*; *udīrye*, printed edition).

Text ends :

°एकद[ा] श्रुतिगतं रसनासु निवश्यति ॥ ४ ॥

Commentary ends :

°इदं वृन्दावनं एकश्रतिगतं रसनासु निवश्यति ।

इति श्रीविवाहवृन्दावने पंडित केशवार्कविरचिते पं° केशवार्क वंशवर्णनातुक्रमणिकाविवरणं ॥

A couple of scribe's verses (अदृष्टदोषा° आहार-निद्रा°) follow.

[1] Qu. read °णयोर्जे° 'son of Rāṇiga and [as it were] of Śrī.'

[2] Further existing differences of recension may be inferred from absence of any chapter of this name in the Berlin MS. (Weber, Cat., i., p. 261).

[3] Queried by Weber, *l.c.*

489.

Or. 5208.—Foll. 27 (1—22, 22 *bis*, 23—26); 21 lines; $10\frac{1}{2}$ in. by 5 in.; in two handwritings, both probably Jain, of the 18th century. [H. Jacobi.]

जातककर्मपद्धतिः

Jātakakarmapaddhati, by Śrīpati, with commentary (*vṛitti*) by Sumati-Harshagaṇi.

A manual of astrology.

A short account of another commentary, with divisions of text as in the present MS., is given by Aufrecht, Flor. Skt. MSS., p. 93.

Another work of Śrīpati,[4] with a commentary of the 13th century, is described above (no. 441).

Another commentary of Sumati-harsha, composed A.D. 1622, has been described at no. 451.

The present commentary was composed (see below) V.S. 1673 or A.D. 1616.

Commentary begins :

आश्वसे निचलतामुजयुग्मं सद्गुरुश्च हृदये विनिधाय ।
भारतीं भुवनविस्तृतभासं पद्धतेश्च विदधामि सुवृत्तिं[5] ॥ १ ॥

तत्र तावदभीष्टदेवतानमस्कारपूर्वकं मंगलाचरणं कुर्वन् ग्रन्थकृत् सार्दूलविक्रीडितेनाह ॥

[Text[6] :]

नत्वा तां श्रुतदेवतां त्रिसमयज्ञानोन्नतेः कारणं
तत्पादांबुरुहप्रसादविकसद्बोधो बुधः श्रीपतिः ।
शिष्यप्रार्थनया विचार्य सकलान्होरागमार्थान्मुहुः
वक्ष्ये जातककर्मपद्धतिमहं होराविदां प्रीतये ॥ १ ॥

[4] Aufrecht (Cat. Catt.), though registering two astrological writers of this name, assigns both these works to the same Śrīpati, son of Nāgadeva. See also Gaṇakataraṅginī (Pandit, N. Ser., xiv., p. 70, lower pagination), where it is shown that Śrīpati was born Ś. 921 and wrote in 961 (A.D. 999—1039).

[5] *Vṛitti* MS.

[6] In the description of the text-MS. at Bikaner (Rāj. Mitra, Cat. Bik., p. 339) this verse is given, but in a somewhat mutilated form.

The first chapter, which contains several diagrams (*dvādaśa bhāvās sandhayaśća, janmalagnam*, &c.), ends fol. 5*a*:

इत्यांचलिक महामहोपाध्याय श्रीहर्षरत्न शिष्य सुमतिहर्षविरचितायां श्रीपति-पद्धतौ सुबोधनार्थं भावाध्यायः ॥ १ ॥

There are similar subscriptions to ch. 5 (fol. 19*a*), 6 (*arishṭādhyāya*, fol. 20*a*), and 7, fol. २४(25)*b*.

Part of fol. 22*a*, containing the explanation of adhy. 7, śl. 15, is left blank.

The eighth and last chapter is called *prakīrṇakādhyāya.*

At the end of the commentary (ending: °*tathā vidhiphalajñānābhāvād ity arthaḥ*) occur these stanzas:

श्रीमदंचलगणो ऽस्ति विवेकच्छेदको भु[1]वि मुनीश सरोज[-]।
मानसः प्रविततागमपक्षो(?) पूरतोगत कुबोधविपक्षः ॥ १ ॥
जयन्ति हि चिदानन्दा महानन्दप्रदायिनः ।
श्रीमन्तो ऽनैककल्याणसागरा मानसौकसः ॥ २ ॥
[.]
आसंश्च तच्छासनकारिणो श्रीहर्षरत्नाभिधपाठकोत्तमाः ।
सिद्धान्तपाटीगणितादिकागमज्ञानप्रवीणा विदिता यशस्विनः
[॥ ३ ॥

. . . .

तच्छिष्येण विनिर्ममे सुमतियुग् हर्षेण सत्पद्धतेः
वृत्तिर्दैववविदां सुखार्थेन जननी श्रीमद्गुरो[र्] भावतः ।
श्रीमत्पार्श्वशिवा प्रशान्ति[2]निभृता पद्मावती[3] पत्तने
वर्षे राममुनीशषोडश १६७३ मिते शुभेष[4]षष्ठे दिने ॥ ५ ॥

Authorities cited are: *Keśava Jyotirvid*, fol. 17*a et saepe*; *Kalyāṇavarman, ibid.*; *Brahmagupta*, fol. 20*a*; *Guṇakara Daivajña*, fol. 23*a et al.*

490.

Add. 14,360 a. — Foll. 6; 24 lines; European paper, sm. folio.

[MAJOR T. B. JERVIS.]

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[1] *ćche . . ka sa bhuvi*, MS.

[2] *Sic*: read °*śānti* or °*śasti*?

[3] Given as a name of Ujjain in Böhtlingk, W.K.F., *s.v.*

[4] i.e. *Aśvina-śudi*, MS. *subhreshashashṭī*.

मुहूर्तमार्तण्डः

MUHŪRTA-MĀRTAṆḌA, by NĀRĀYAṆA, son of ANANTA.

A tract in verse on astrology, composed A.D. 1572.

Frequently printed in India, and described in numerous catalogues of MSS. See Aufrecht, Cat. Catt., p. 463.

491.

Add. 14,364 a.—Pp. 83; 38 lines; European paper, folio. [MAJOR T. B. JERVIS.]

Commentary on the MUHŪRTA-MĀRTAṆḌA, by the author, NĀRĀYAṆA.

On the main work, see the foregoing description.

The text is usually, but apparently not invariably (especially at the beginning of the MS.), given in full.

The commentary has been frequently printed along with the text.

492.

Or. 5234. — Foll. 97; 15 lines; 10 in. by 4½ in.; Nagari hand, written at Vikramapur V.S. 1793 (A.D. 1736). [H. JACOBI.]

मुहूर्तचिन्तामणिः

MUHŪRTAĆINTĀMAṆI, by RĀMA son of ANANTA, with the author's commentary called PRAMITĀKSHARA.

A treatise on astrology, especially with respect to religious observances. Frequently printed in India. See also Eggeling, Cat. I. O., p. 1072.

The conclusion of the text and commentary records the composition of the work at Benares, in Śaka 1522 (A.D. 1599).

Text begins, as in editions (fol. 1, l. 3):

गौरीश्रवः°

The colophon gives the *granthas* in the text as 950, in the whole book 5300, and concludes:

संवत् १७९३ वर्षे मिती चैतवद(*sic*) ११ ॥ श्रीविक्रमपुरमध्ये लिखितमिदं पुस्तकं ॥

493.

Or. 5235.—Foll. 14; 12 lines; 11 in. by 5 in.; Nagari of 18th century. [H. Jacobi.]

Fragment of preceding text and commentary.

Contains text and commentary of ii. 54—62 only (end of Nakshatra-prakaraṇa), corresponding to foll. 31*a*—43*b* of the Bombay edition of V.S. 1937.

494.

Add. 14,359 a.—Foll. 23; 25 lines; European paper, folio. [Major T. B. Jervis.]

ताजिकम्

The Tājika of Nīlakaṇṭha, with the commentary of Viśvanātha.

Section 1 (Saṃjñātantra) only.

The work consists of three sections, and treats of astrology.

Several editions are recorded in Dr. Haas's[1] catalogue. Compare Eggeling, Cat. I. O., pp. 1084—86.

Commentary begins (as in printed editions):

चंडीकुंडलमाकलय्य०

Text begins (fol. 1, l. 12):

प्रणम्य हेरंबम०

[1] In Hsas's note the date of composition must be corrected to A.D. 1587.

495.

Or. 5249.—Foll. 20; 13 lines; 9½ in. by 4 in.; Nagari, written V.S. 1853 (A.D. 1796). [H. Jacobi.]

Extracts from Nīlakaṇṭha's Tājika, Sect. 1, with the commentary of Viśvanātha.

The present extract is, in the main, the portion of the work referring to the sixteen *yogas* corresponding to foll. 26*b*—45*a* of the lithographed edition of Bombay, 1879.

Five introductory lines, however, give the substance of the portion of the work immediately preceding:

प्रथमं दीप्तभागानाह । ० . . . ०इति दीप्तांशकाः ।

The text is then introduced:

अथ षोडश योगानां नामानि ।

प्रागिक्कवालो० &c.

A colophon occurs at the end of fol. 8, which corresponds to fol. 33*b*, l. 1 (after the words ०कंबूलं भवति । अयं द्वितीयो भेदः ।):

संवत् १८५३ वर्षे शाके १७१७ प्रवर्तमाने मासोत्तमवैशाखमासे शुभ्र पक्षे द्वितीयायां २[2] चन्द्रवासरे लि. पं. वषतसुंदरेण श्रीविक्रमपुरमध्ये इति षोडशयोगाः ॥

Fol. 9[3] begins:

अथ तृतीयमुत्तमकंबूलम् ३०

The main title of the MS. occurs at fol. 20*a*, l. 8:

इति श्री दिवाकरदेवात्मज विश्वनाथदैज्ञविरचिते नीलकंठ ज्योतिवित् कृत सज्ञातंत्रे [*sic*] षोडशयोगाध्यायस्य वाख्योदाहृतिः समाप्ता ॥

A few lines follow, giving headings, &c., as to the *abhijidyoga*.

The whole MS. ends:

इति अभिजिद्योग संपूर्ण । संवत् १८५३ वैशाखशुद्धाष्टम्यां ८[2] शनिवासरे लि. पं. वषतसुंदरेण श्रीविक्रमपुरमध्ये ॥

[2] These dates correspond to 9th and 14th May 1796 (N.S.) respectively (Dr. Jacobi).

[3] Foll. 9—12 are written in double columns.

496.

Add. 14,359 b.—Foll. 22; 22 lines; European paper, sm. folio. [MAJOR T. B. JERVIS.]

The commentary of VIŚVANĀTHA on the TĀJIKA of NĪLAKAṆṬHA.

Section 2 (Varshatantra).

The text is not, as in the preceding MS., given in full, but is cited by catch-words only.

Ends:

पश्चावयेति स्पष्टं ॥ १८ ॥ इति श्रीदिवाकर दैवज्ञात्मज - श्रीविश्वनाथ दैवज्ञविरचितायां वर्षतन्त्रटीकायां स्वप्नविचारः ॥

The above ending does not correspond with that of the printed edition of Benares 1865, with which the MS. described in Rāj. Mitra's 'Notices' (no. 2754) agrees.

497.

Add. 14,359 c. — Foll. 8 (48—56); 25 lines; European paper, sm. folio. [MAJOR T. B. JERVIS.]

ताजिकपद्धतिः

The TĀJIKAPADDHATI or VARSHAPHALAPADDHATI of KEŚAVA, son of KAMALĀKARA, with the commentary of VIŚVANĀTHA, son of DIVĀKARA.

A tract, in verse, on astrology. Lithographed at Benares, 1869.

The authorship of this work, now assigned to Keśava of Nandigrāma (a different person from Keśava, son of Raṇiga), rests on a passage in the commentary to our author's Muhūrtatattva by his son Gaṇeśa, cited by Pandit Sudhākara in his Gaṇakataraṅgiṇī (p. 53). See the 'Pandit,' xiv. [lower pagination, p.] 173. Aufrecht accepts this identification, Cat. Catt., ii., p. 25 (in correction of i., 128). This Keśava wrote in the 16th cent.

Commentary begins:

तुंदिलमिंदुकला°

Text begins:

यतस्ताजिकोक्तं फलं°

End of commentary:

°सन्यत्सर्वं पूर्ववत् । इति श्रीगणक चूडामणि श्रीदिवाकर दैवज्ञात्मज श्रीविश्वनाथ दैवज्ञविरचिता श्रीकेशवदैवज्ञकृत वर्षफलपद्धति टीका समाप्तः ॥

गोदातीरवरे समस्तविबुधैः संकीर्तितस्यानिशं
सत्पुत्रेण दिवाकरस्य विदुषः श्रीविश्वनाथेन यत् ।
गोलग्रामनिवासिना विरचिता संपूर्णतामगमत्
सम्यग्वर्षफलस्य केशवकृतस्योदाहृतिटिप्पणं ॥

There are a few footnotes in red ink, and a colophon in similar writing gives the date of copying (=A.D. 1823), by one Tinā Bāpū Yogi (*Yogī*tyupahva°).

For another copy by same scribe, see Add. 14,365 *c* (no. 498).

498.

Add. 14,365 c. — Paper; foll. 11; 24 lines; 9 in. by 7 in. [MAJOR T. B. JERVIS.]

The same text and commentary.

Another copy of the last by the same scribe, who professes to have completed the writing on the same day (5th of Phālguna badi, Śaka 1745).

499.

Add. 14,364 b. — Foll. 10; 22 lines; copied in 1828. [MAJOR T. B. JERVIS.]

शीघ्रबोधः

ŚĪGHRABODHA, by KĀŚĪNĀTHA BHAṬṬĀĆĀRYA.

A short treatise (in 4 chapters) on astrology, frequently printed in India.

500.

Or. 1254.—Foll. 471; 12–15 lines; 13 in. by 6½ in.; Nagari, dated V.S. 1850 (A.D. 1793).
[Presented by Sir A. W. Franks.]

ज्ञानभास्करः
JÑĀNA-BHĀSKARA.

An astrological and medical treatise of uncertain authorship, in the form of a dialogue between Sūrya and Aruṇa.

A manuscript of a different recension of this work is described as no. 2719 ('Medical Works') in the India Office Catalogue, where (p. 964) the present copy is mentioned.

Begins:

आनंदं श्रुतयो जगुर्मुनिवराः पारंपरं नो विदुर्
ज्ञानाध्वस्तसमस्तसंसृतिभवक्लेशस्थितिर्ब्रह्म यः ।
नानासंशयकुञ्झलीततजगतद्धतपद्मबोधंकरः
सं श्री [sic] ज्ञानविशेष भास्कर इतः साक्षी जयत्यप्रभुः ॥ १ ॥

. . . .

त्वत्तो ऽस्य जगतः साक्षाद्भासते ज्ञानमुत्तमं ।
त्वमतस्तत्त्वनिरतैरुक्तो ऽसि ज्ञानभास्करैः ॥ ४ ॥

At verse 11 Sūrya speaks thus:

श्रुतिस्मृतिपुराणानि सूत्रोपनिषदां तथा ।
रहस्यभूतः (sic) प्रशस्ते कारणं जगतः शृणु ॥

The section concludes with a notice of the contents of the whole book:

. . . . मृतप्रकाश्यं शास्त्रमुत्तमं ॥ ५० ॥
अत्रापि सकलज्ञानं प्राणिनां च प्रकाश्यते ।
जन्मकर्म वपुश्चिह्नं जातिमुख्यमतः परं ॥ ५१ ॥
कर्तृकारकभेदो यं होराशास्त्रे मया तव ।
होराप्रकाशाभिधेयं कथिता होरिकैः खग ॥ ५२ ॥

इति श्रीज्ञानभास्करे सौरे गणितशास्त्रे होराप्रकाशे कालस्वरूपनिरूपणं ॥

The titles of the next sections are:

इति श्रीज्ञा° ग°. सूर्यारुणसंवादे होराप्रकाशके एकापत्यकर्मणि ॥ २ ॥ fol. 5*a*.

°अनपत्यकर्मप्रकाशः । fol. 7*a*.

°पंचधापत्यक° । fol. 9*a*.

°कर्तृकारकभेदप्रकाशः । fol. 9*b*.

(Cf. Weber, Cat. Berl., i. 288 [fol. 32*b* of MS.])

°स्त्रीवैधव्यप्र° । fol. 11*b*.

मृतभार्याचरणकर्मप्र° । fol. 12*a*.

°स्त्रीवियोगकर्म । *ibid.*

°शाकिन्यादीनांप्र° । fol. 13*a*.

°खिलकर्मप्र° । fol. 14*b*.

°अष्टादशकुष्ठाधिकारः । fol. 16*a*.

°पस्फुटरोगिणव्रणप्र° । fol. 16*b*.

°नानारोगकर्मप्र° । fol. 19*a*.

°उत्तरकर्मप्र° । fol. 20*a*.

सकलरोगकर्मप्र° । fol. 21*b*.

Similar short sections continue to fol. 33*b*, where we find a section called *jātiniśćaya*.

In the next section there follow about 15 ślokas (not numbered), and on fol. 34*a* there is a lacuna, after which the verse-numbering is resumed (śloka 42).

The section ends fol. 37*a-b*, and the numbering of sections is likewise resumed (37). The titles of this and the next sections (§§ 37—42) agree fairly well with foll. 57—64 of the Berlin MS. (Weber, *loc. cit.*).

The next section (*sāmānyakarmaprakāśa*, fol. 42*a*) is described as belonging to the *kshayādhikāra* (Weber, p. 289), but the division of the work into *adhikāras* is not clear.

The chief remaining adhikāras are: *mehādhikāra* (or *mūtrā°*), *sārā°*, *gudarogā°* (ends fol. 72*a*), *apasmārā°*, *gulmā°*, *vālmīkavraṇā°*, *piṭikā°* (a lacuna in this chapter), *śirorogā°*, *netrarogā°*, *kushṭhā°*, *dadrurogā°*, *hīnāgnyā°*, *vātarogā°*, *śūlarogā°*, *klaivyā°*, *bālavaidhavyā°*. The last twenty pages are occupied by a section called *bhavishya-Sāmba-ćarita*.

The last section is in substance a recapitulation of the subject-matter of the book.

It ends:

जयन्तु बुद्धयो मे ऽध्यदैवज्ञानां महात्मनां ॥

Colophon:

इति सौरे गणितशास्त्रे[1] ज्ञानभास्करे सूर्यारुणसंवादे समस्तकर्म-

[1] The work thus claims to belong to numerical science or astrology, though medical details occupy a predominant share of its extent. Eggeling observes that 'medical treatment' is 'jealously excluded.'

प्रकाशके प्राधिव्याधिविधापि-सकलकर्म पारमाग्निसमस्तकर्मप्रकाशः। समाम्नायं ज्ञानभास्कर-कर्मविपाकः ॥ संवत् १८५० मार्गमासे कृष्णपक्षे पंचम्यां भृगुवासरे लिपितमिदं पुस्तकं ॥

501.

Or. 5259. — Foll. 293 (originally 1—304; foll. 5, 7, 9, 10, 17, 19, 21, 97, 101, 113, 117, 125, 156 missing); 14 lines; European book-form, sm. 4to. Numerous illustrations (see below) and illuminations, the leaves being of coloured paper and beautifully bordered, and otherwise adorned. Bound in the style of many choice English works of earlier centuries in green velvet, ornamented on the sides with patterns worked in gold gimp with spangles. The method of using the spangles to produce flower-forms is very unusual, and probably shows that the book was bound by a native workman of some originality, working merely after the general suggestion of a European model. Early 19th century.

[Fortescue W. Porter.]

Sarvasiddhāntatattvaćūḍāmaṇi, by Durgāśaṅkara Pāṭhaka.

An account of the career of Durgāśaṅkara is given at p. 118 [392] of the *Gaṇakataraṅgiṇi*, by Pandit Sudhākara of Benares (' Pandit,' N. Ser., vol. xiv.). From it we learn that the author was the son of Śivalāla Pāṭhaka, was born Śaka 1709 (A.D. 1787), and lived at Benares. The present document is the horoscope (*janmapattra*) of the prince Navanihāl Singh (1821—40) of Lahore, made by orders of his father Khadga Singh.[1] Khaḍga (' Kharrak ') succeeded his father Ranjit Singh in 1839, and was poisoned by order of Navanihāl[2] in November 1840.

We also learn from Sudhākara's account that a lakh of rupees was originally paid for the present MS., and that it was acquired by Mr. Porter through the agency of a Benares *vakil* named Ćunna Lāla.

The work, besides the horoscope, contains much general information on astronomy and astrology, and is to be regarded as an album of *jyotisha*, having the horoscope merely as a nucleus.

The whole book forms an excellent example of modern Indian calligraphy, illumination and miniature painting.

The book was drawn up before the death (1839) of Ranjit Singh. See foll. 11, 12, where he is mentioned, and a full-page miniature given with portrait; more particulars about him at fol. 16*a-b*. Laihnā Singh[3] mentioned at fol. 16*b*.

At fol. 29 occurs another large miniature, showing the author's nephew Jaṭāśaṅkara (' Pandit,' *l.c.*, p. 120) giving instruction in the use of astronomical instruments.

Foll. 63—132 treat chiefly of the zodiac, with abundant finely executed illustrations.

Fol. 133 contains a picture of a British ship, probably copied from an old picture.

Fol. 291 consists of a fine drawing of an astronomer, presumably the author, giving instruction to a pupil.

Title (fol. 290):

श्री काश्यां सर्वसिद्धान्तचूडामणिः कृतः ।
श्री हरेः पत्रिका व्याजाद्दुर्गेशङ्करपाठकैः ॥

502.

Or. 5207.—Foll. 5; 15 lines; 10 in. by 4 in.; regular and excellent Nagari, by a Jain scribe of 17th to 18th century. [H. Jacobi.]

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[1] This statement rests on the authority of Sudhākara, who doubtless has full cognisance of the facts. I have not been able to verify it from the MS., which, indeed, requires an astrological expert for its full elucidation. The name of Navanihāl probably occurred on one of the lost leaves.

[2] L. Griffin, The Punjab Chiefs, pp. 1—5.

[3] Who subsequently befriended the author; Sudhākara, *op. cit.*, p. 118, note *. Sir L. Griffin (*op. cit.*, p. 90) mentions his love for astronomy.

ĆAMATKĀRA-ĆINTĀMAṆI (?) of BĪKARA (?).

The final clause of this work seems to be quite corrupt (*v. infra*), and in the margin the following abbreviations occur:

चमत्कारच° fol. 1.

चमत्कारका° foll. 2, 3.

चमङ्कारचंता(*sic*) fol. 4.

A work on astrology written in verse, the quality of which is apologized for at the close.

Beg.

ई ० ॥ श्रों नमः ॥

तनुस्थो रविस्तुंगयष्टिं पिधत्ते
मनः संतपेदारुदायादिवर्गात् ।
तनुः पीड्यते वातपित्तेन नित्यं
स वै पर्यटन् हासवृद्धिं प्रयाति ॥ १ ॥

[Section 1] 12 stanzas, *ravivićāra*; [2] *ćandravićāra*, and so on, 12 stanzas to each week-day, down to (fol. 4*a*) *śanivićāra*.

The remaining sections, likewise of 12 st. each, are *rāhuphala* and *ketuphala* (fol. 4*b*). After these comes the following postcript, much of which appears to be so corrupt as to be unintelligible:

न चाधीतवान्सर्वतः सब्दशास्त्रं
न चालंकृतो(*sic*) छंदसां न प्रवीणः ।
गुरोरेव कारण्यता[1] मे कृतो ऽयं
क्षमध्वं बुधा ग्रंथवैषम्यदोषात् ॥ १ ॥
कृतस्यापि किं कर्म भूयो विशिष्टं
कवित्वं तुतो लौकिको यातु योगात् ।
प्रपञ्चो न चोनात्रिकं बुद्धिचित्रं
भुजंग प्रयाति कृतो मे निबंधः ॥ २ ॥
ददोच्ये पुरे व[2]टहारात्(?) पुराणां
गणात् सोहर स्यापितेः[3] स्या[4]नपालः ।
द्विजो बीकरः सुंदरालभजन्मा
नृपाणामृपीणामचिन्तामणीयः ॥ ३ ॥
इति श्रीचमत्कारणौ(*sic*) भावाध्याय ॥ ई ॥

[1] L. *kāruṇyato.*

[2] *Sic*: a long syllable is required.

[3] L. *pitaḥ.*

[4] Dr. Jacobi took this for a nom. propr.

503.

Or. 3354c. — Foll. 20 (98—117); 15 lines; 10 in. by 4 in.; Nagari with some Jain characteristics, neatly written in black ink, but with figures, diagrams, &c., in red; date of writing corresponds to 1539 A.D. (see below).

[C. BENDALL.]

ताजिकसारः

TĀJIKA-SĀRA, by HARIBHADRA BHAṬṬA.

Astrology from Arabic and Persian sources.[5] A short account of the contents is given by Rāj. Mitra, 'Notices,' no. 2796. Of the author nothing appears to be known.

Begins:

श्रीरामस्य पदारविंदयगलं नत्वाथ वागीश्वरीं
हेरंबं तपनादिकं ग्रहगणं रुद्रं यशोदासुतं ।
वक्ष्ये ताजिकसारमल्पसुगमं रम्यं सुबोधप्रदं
नाना ताजिकतो विलोक्य रचितं दैवज्ञ-हर्षप्रदं ॥ १ ॥

Ends:

आलोक्य नानामुनिसंमतानि
सम्यक्कृतं ताजिकसारमेवं ।
स्वल्पं विचित्रं हारिणा सुखार्थं
ज्योतिर्विदां तद्विधैः सुपद्यैः ॥ ६८ ॥

इति श्री भट्ट हरिभद्र विरचिते ताजिकसारे दिनचर्या प्रकरणं समाप्तो ऽयं ॥ ग्रंथाग्रं ६०० ॥ संवत् चंद्र[1] रस[6]समुद्र[4] कु[1] वर्षे ॥ मार्गशीर्षे कृष्णपक्षे । एकादश्यां तिथौ कुजवारे वाचनाचार्य्य धुर्यगंभीर्य्ये . . श्री ५ श्री विनयलाभ गणि ॥ प° प्र° श्री ३ श्री समतिविलर(?) गणि । तत् शिष्य ॥ पं श्री सुमतिसुंदर मुनि पं° सुमतिहेम मुनिना लिपीकृतं इदं पुस्तिका [*sic*] स्वाध्ययनाय श्रीमन्नाद्रपुरे षरतरगच्छे ॥

The above chronogram works out, according to the calculation of Mr. G. F. Barwick of the British Museum, to Śaka (not to Vikrama) 1461. The general appearance of the MS. confirms this result.

[5] This school of imported astrology is subsequent to the 10th century A.D. (Burnell, Cat. Tanj., p. 79, note). Taking this and verse 1 (implying existing *tājika*-literature) in connection with the writing of the MS., we get 12th to 13th century for the composition of the work.

504.

Add. 14,365 o.—Foll. 32; 13 lines; European paper, folio. [MAJOR T. B. JERVIS.]

श्रीषवायणम्

ŚRĪSHAVĀYAṆA, professing to be a portion of the ROMAKA-SIDDHĀNTA.

A modern astrological tract containing numerous geographical names, fully described by Aufrecht, Cat. Bodl., pp. 338—40.

Begins (as Oxford MS.):

भृगुपुत्रं प्रति रोमकाचार्यो वदति [।]
पुनरेव प्रवक्ष्यामि शृणु पुत्र प्रयत्नतः
सप्तद्वीपावती पृथ्वी आकारं तस्य विस्तरं ॥ १ ॥

Colophon:

इति श्रीषवायणे विवाहपृच्छा इति श्रीरोमकसिद्धान्ते श्रीषवायणं समाप्तं । संख्या १२५० ।

505, 506.

Or. 2663 a, b.—Palm-leaf; foll. 13 (numbered in European figures); 7 lines; 1½ in. by 10 in.; Sinhalese writing of 19th century.

Or. 2663*a*. (=Foll. 1—7.)

संतानदीपिका

SANTĀNA-DĪPIKĀ.

A tract on astrology in 108 stanzas. Twice at least printed in Ceylon.

Begins (after *namaskāra* to Buddha), as in printed editions:

गुरुनाथं नमस्कृत्य गणनाथं प्रणम्य च । °

In this MS. the stanzas are not numbered, though, as will be seen from the colophon, the work professes to contain 108 stanzas, like the printed edition.

The last śloka (लाभस्थाने . . . युतः) of the printed editions occurs at fol. 7*a fin.*, and is followed by eight more stanzas.

These begin:

लाभेशे लग्नभावस्थे°

and end:

°गुलिके लाभसंस्थिते ॥

इति सन्तानदीपिकाशास्त्रे अष्टोत्तरशतश्लोकस्समाप्तम् ॥

Or. 2663*b*. (=Foll. 8—13.)

PRAŚNA-SĀRA.

A fragment on astrological subjects, by a pupil of one Vaidyanātha.[1] The text is so hopelessly corrupt as almost to defy full restoration. Mostly, if not all (originally, at least), in metrical form:

नम स्तुत्य(*sic*) गजास्यञ्च भूतनाथं गुरुं ग्रहं ।
वैद्यनाथस्य सिश्येन[*sic*] प्रश्नसारो विरच्यते ॥

नत्वादीनान्तु भावानां ग्रहाणाञ्च तथा पुनः ।
संज्ञाक्रमेण लिख्यन्ते कश्चित् संक्षेपितो[2] मया ॥

होरात्मा तनुरङ्ग भ्यत(?)शिरः कल्यञ्चमूर्तिस्थितिः जिह्वावाक् मुख भम्(?) सुसत्यवचनं सव्यञ्च नेतस्तथा(!) . . .

Ends (without title or colophon):

मातु(*sic*)स्थानाधि(!) पश्यन्ते रन्ध्रे वा मन्दसंयते [।]
एत[त्?] त्रिकोन(*sic*) गतशौरीणां तत्काले मातु-नाशनम् ॥

507.

Add. 18,717. — A roll of coarse paper, 15 ft. 4 in. long by 8 in. wide; 17th to 18th century.

A manual of ASTROLOGY.

There is no title, and the notion of its former English possessors, embodied in the labels outside, that it formed the horoscope of some 'gentle Hindoo' seems to have no foundation.

[1] Several astrological writers of this name are registered by Aufrecht. Keśava, son of Kamalākara, and father of Gaṇeśa (mentioned above) was a pupil of Vaidyanātha; but the present book does not occur in Sudhākara's list of his works (Gaṇakataraṅgiṇī, p. 53 [173]).

[2] *Likhyate kiñchit saṃkshepato*?

Numerous calculations and tables are given in the body of the work.

The writing and spelling are extremely careless. forms like सास्त्र, पटीका, frequently occur.

Begins (after invocation):

कल्याणानि दिवा मर्णा(?)

Three lines below, the first section, relating to the use of a horoscope, is thus headed:

अथ जातकर्मत्वस्य प्रयोजनं विधीयते ।

Later on the influence of eclipses is treated of. The opinion of the astrologer Śrīdhara is twice quoted, the second time in introducing a table or diagram, thus:

अथ श्रीधराचार्यमतेन तल्लादयो द्वादश भावास्तत्संध्ययोश्च लिख्यंते ।

Further on, the Rudrayāmala[-tantra] is mentioned.

508.

Or. 3565 b. — Seven palm-leaves and one paper leaf, similar in size to no. 482 (Or. 3565*a*), with which they are strung together. Several of the leaves (foll. 1—3*a*) contain astrological diagrams and calculations, some of them relating to the following years (of the Nepal era): 482, 483, 486 (A.D. 1362—1366). [Dr. Gimlette.]

Fragments (chiefly astrological).

Foll. 3*b*—4 contain apparently astrological notes in Newari.

Foll. 5, 6 are two leaves, without original numbering, and containing part of a tract on lucky days and the like.

Fol. 7 is, perhaps, the end of a work appearing to contain numerical calculations or enumerations, much obliterated.

Fol. 8 is a single leaf of paper in Bengali writing, containing a fragment of a Vaishṇava dialogue (between 'Bhagavān' and Arjuna).

509.

Add. 26,449.—Miscellaneous fragments referring chiefly to astrology, chiromancy, &c., Sanskrit and Mahratta; 17th and 18th century. [William Erskine.]

These consist to a large extent of single leaves of obviously worthless character.

In the collection is included a large sheet of European paper, containing rough illuminations of deities (Gaṇeśa and others), and text (in some 20 stanzas): entitled *Saṃkrāntiphala*.

XI. MEDICINE.

510.

Add. 26,389. — Foll. 69 (orig. 11—56, 57 wanting, 57—81); 12 lines; 9½ in. by 4 in.; regular and fine Nagari (Jain ?), dated [V.]S. 1667 (A.D. 1610). [William Erskine.]

निबन्धसंग्रहः

Fragment of Nibandhasaṃgraha, commentary by Ḍallaṇa on Suśruta.

The fragment contains the Śarīra-sthāna (Suśr., pt. iii.), with the loss of ten leaves at beginning.

Suśruta is referred to in the Bower MS. (5th century).

The commentary of Ḍallaṇa (also called Ḍalvaṇa, Uhlaṇa, Ullaṇa) is being printed at Calcutta (1894—), and at the beginning of it we learn that the commentator's family lived at a *Vaidyasthāna*, called Aṅkolā, near

Mathurā (‘*nagarī-vara*’), in Śrī-Bhādālaka-deśa. His father was Bharatapāla, son of Jayapāla,[1] son of Govinda. These ancestors were all physicians, and Saura-vaṃśa Brahmans.

Ḍallaṇa describes himself as *Śrī-Sahanripāladeva-nṛipati-vallabhaḥ*. This is probably the same person as the ‘Sohan-pāla,’ who is stated in native chronicles[2] to have ruled at Mathurā (*circa* A.D. 1220).

For the present commentary the following works on Suśruta were used: the *ṭīkā* of Jaijjhaṭa (Jaiyyaṭa), the *pañjikās* of Gayādāsa and Bhāskara, and the *ṭippaṇakas* of Mādhava and Brahmadeva.

The fragment begins with the words:

[आका] शभूता गुणा शब्देन्द्रियं०

occurring in the comm. on Suśr. III., i., 9 (= p. 732 *ad fin.* of the printed edition).

Colophon:

इति श्रीभिषग्वर श्रीडह्लण विरचिते निबंधसंग्रहे शारीरं स्थानं तृतीयं समाप्तमिति ॥ सं० १६६७ वर्षे मार्गशीर्षे० [remainder of colophon missing].

511.

Add. 26,355. — Foll. 68; 11 lines; 10½ in. by 4½ in.; 18th century. [WILLIAM ERSKINE.]

रसेन्द्रचिन्तामणिः

RASENDRAĆINTĀMAṆI.

A work on *materia medica* chiefly, but not wholly, in verse, in nine chapters. See Aufrecht, Cat. Bodl., p. 321. Printed at Calcutta, 1878.

The author, who belonged to the Guha-kula (*v. infra*), must have lived at least before the 16th century, as the work is quoted in the Yogataraṅgini of Trimalla, whose son's work, Rasaratnapradīpa, is quoted by Ṭodarānanda, the minister of Akbar. See Aufrecht, Cat. Catt.

Beg.

इदानीं गुहसंभवः श्रीरामचंद्राह्वयो रसेंद्रचिंतामणिग्रंथमारभमाणस्तन्मूलदैवतैः०

End.

० योगीश्वराः[3] । प्रेमार्थं परवर्द्धयंतु भिषजामुद्दामधर्मश्रियो राजानः कदिरदन्तकुंतकुलिश क्रीडाविरुग्नद्रुमाः ॥

इति रसेंद्रचिंतामणौ नवमोऽध्यायः ॥

512.

Or. 2208.—Palm-leaf; foll. 66; 4 or 5 lines; 11½ in. by 1½ in.; Nepalese hooked writing, dated Nep. Saṃvat 342 (A.D. 1222), in the reign of Raṇaśūra-deva. [DR. WRIGHT.]

विद्यावली

VIDYĀVALĪ, by AGHORA, followed by fragments.

A work, in the *āryā* metre, on several branches of medicine and the allied arts. The main subject of this heterogeneous treatise is really similar to that described in Burnell's Cat. Tanj., p. 69, under the sub-heading *Vājīkaraṇa*,[4] as a considerable portion of the book deals with the relations of the sexes, and belongs indeed to the *Kāma-śāstra*. Some space is, however, given to magic, a common handmaid to medicine in early times; while on the other hand, the cure of the soul and its preparation for another life, according to the doctrines of the Śaivas and Yogis, are dealt with in the last chapter.

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[1] A Jayapāla Dīkshita (Aufrecht, Cat. Catt., *s.v.*) was a medical author.

[2] Arch. Surv. India, vol. xx., p. 7.

[3] This is the end of the printed text.

[4] Compare the title of a work there described, Kautuka-chintāmaṇi, with ch. 3, below.

Of the author,[1] nothing seems to be known. The MS. is unique.

Begins:

नमः शिवाय ॥

जयति सुरासुरनरवरशिरोमणिकरवलि[त²]पदनखमयूखः ।
व्यपगतभवलयलाभस्त्रिभुवनजनकर हरो नाथः ॥

ये बहुविद्या रचास्तेषां विद्यावली न तु खलानां ।
रचिता कृतिना न पुनः कण्ठे रत्नावली युक्ता ॥

किं खलवचनैःखेदो³ यो गुणमपहाय दोषमसरति (?) ।
हित्वा . . . . ॥

यद्यपि कृपया रचिता विद्याघोरेण नात्र संदेहः ।
वेद्यो तु कर्मकुशलैस्समत्र यदन्यथा योगः ॥

दशना रचिता वाणी ◡◡– ' ◡◡– ' – – ' वै गुंफिता ।
युक्ता पार्श्वेनिवासी क्षितितलनिहिता फलम्वहति ॥

तत्र यदि रविरसिद्धिस्सिद्धिस्सोमे तु मङ्गले मरणं ।
लभिवुधगुरुशुक्रे कष्टं सम्पद्यते पङ्गौ⁴ ॥

॥ शुभाशुभदूराभ्रमणज्ञानम् ॥

The rest of the chapter consists of short sections with titles such as *pūtidveshani-kshepa-parijñāna*, *ćaura-parijñāna*, &c.

The subscription runs (fol. 3*a*):

अघोर विरचित विद्यावली ज्ञानाधिकारः ॥

Ch. 2 (the chapters are not, however, numbered) is entitled, in a similar subscription (fol. 6*a*): विषाधिकारः ॥

Ch. 3 (fol. 11*b*): कौतुका[धिका]रः ॥ The numerous subsections treat of the arrangement of the hair and ornaments, together with purifications (*saṃskāra*).

Ch. 4 (fol. 14*a*): गन्धाधिकारः ॥

Ch. 5 deals with several of the topics usually handled in the *kāma-śāstras.* The first subsection (foll. 14*a*—15*b*) deals with *yoni-bheda.* The next (with which the corresponding passage of Vātsyāyana, '*deśyā upaćārāḥ*,' ii., § 5, should be compared[5]) gives the characteristics of women of different countries, beginning as follows (foll. 15*b*—16*a*):

उज्जयनीयाश्चित्रं (*sic*) द्युतिमभिकाद्यंति कुन्तलतारुण्यः ।
. . . . ॥

चुम्बनन⁶ख◡◡⁶घात स्थिततरपरिहार-मध्यदेशीयाः ।
वाह्लीकस्य तरुण्यः शुचिरुचयः चित्रतररक्ताः ॥

The other geographical designations of women are:—

Kośalakal[7]*-Lāṭa-deśa-kāminyaḥ*, fol. 16*a*, l. 1; *Lāṭyaḥ*, ibid, ad fin.; *Sindhv-ādi-saril-lakshitadeśa-viśeshasya yoshitaḥ*, ibid.; *Pārasikā Vārendrikā*,[8] fol. 16*b*, l. 1; *Vyāghrataṭīyāḥ*,[9] ib.; *Vaṅgālinyo*,[10] ib.

This subsection, entitled *āliṅganāni*, ends fol. 17*b*.

The following additional subsections are named:—

ćumbanāni, *nakhapadāni*,[11] *daśanapadāni*, *sama-ratasya*, *ućća-r°*, *nīća-r°*, *uttānaśayā*, *ćitrasaṃvesana* (sic), *kshepaṇāni*, *praharaṇāni*, *kūjitāni*, *purushāyita*, *auparishṭakavidhi* (Vātsy. II. x.), *rativiśeshāḥ*, *nagarakasahāyau.* The chapter ('*suratādhikāra*') ends at 25*a*.

Ch. 6, द्रावणाधिकारः, gives prescriptions for *vājīkaraṇa* and the like (foll. 25—28*a*).

Ch. 7, स्तम्भाधिकारः, fol. 31*a*; ch. 8, सुभगाधिकारः, fol. 32*a*, treating of that which '*saubhāgyam naranāryoḥ janayati*' (verse 1); ch. 9, वशीकरणाधिक°, fol. 33*a*; ch. 10, योषाकृष्टि, fol. 35*a* (use of tantric spells).

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1 The S. Indian Śaiva writer Aghora Śivāćārya is probably of the 17th century (Burnell, Cat. T., 111*a*).

2 Either this or some other short syllable must be omitted if the metre is to be correct.

3 MS. apparently °*nārkkhedo.*

4 Hitherto only found in lexx. as = Saturn.

5 See also Aufrecht, Cat. Bodl., p. 217*b*.

6 न *a sec. manu.* The *ārya* might be completed by some word like *pada*: cf. Vātsyāyana, *l.c.* (ed. Bomb., p. 129, l. 10), and subsection of ch. 5 below (fol. 19*a*).

7 The doubled *l* is required for the metre. Compare Pali usage.

8 Vārendra = Rajshāhi in Bihar.

9 Not in lexx., but see no. 440 above, p. 182*b* *med.*

10 A modernised form found in inscr., but not known in Sanskrit literature, which would indicate a late date for the book.

11 Cf. note above.

The next chapter (11), called by the prācritic title of चिकिच्छाधिकारः (*i.e.* of course चिकित्सा°), commences with several subjects, such as *garbhālābha*,[1] *śaṭhadamana*,[1] connected rather with surgery or magic than therapeutics, but the latter part (foll. 40*a*—50*a*) consists of a number of short prescriptions for various maladies.

Ch. 12, रसायनाधिकारः (*rasāyana*, &c.), fol. 51*a*.

Ch. 13, रसाधि°, fol. 55*b*.

Ch. 14, गुटिकाधि°, fol. 56*b*.

Ch. 15, अञ्जनपटतिलका°, fol. 57*b*.

Ch. 16 (and last), मोक्षाधि° (*moksha* being obtained through the Śiva-cult and *yoga*), fol. 64*b*.

The work ends:

सूत्रक्रियाकृतश्रमगुटिकाबन्धक्रमकुशलो यन्नं ।
यो बहुविद्याभिज्ञो रचिताघोरेण तेनेयं ॥
कौतुकयोगान्नेयं न बोधयितुमामेव(?) बहु परिज्ञानं ।
विद्यावलीति रचिता प्रसवित्री या जगदुपकृती ॥
सवचनपदविन्यासो सदृष्टिन(?) शृणोति कौतुकोपेता ।
गहनविपदावेश्या(?) विद्यावली चापि ॥

अघोरविरचिता विद्यावली समाप्ता: ।

परमभट्टारक महाराजाधिराज परमेश्वर श्रीमद्रणशूरदेवस्य प्रवर्धमान विजयराज्ये पत्राङ्केनापि सम्वत् ३४२ मार्गे वदि २ घटेश्वरेण लेखिता । लिखिता च कायस्थ लेखक महादेवेनेति ॥

The name of the reigning sovereign does not occur in any of the native chronicles or lists; if not a mere local rāja, he must probably have been the immediate predecessor of Abhaya-malla, for whose reign an extant MS. gives a date equivalent to A.D. 1224.[2]

Immediately following the end of the MS., in a small and close hand of the 16th to 17th century, occurs a passage which would appear to be the commencement of some kind of poem dealing, like the main MS., with some of the topics of the *kāma-śāstra* literature.

It begins with a *namaskāra* to the god of love, ending with the somewhat felicitous expression:

°देवादेवस्य जेता जयति सुरतलीलासूत्रधारः ।

Two lines below, a śloka gives the excellent advice:

चिकित्सयति यो नारीः स तासां वल्लभो भवेत् ।

A little below are lines giving the superstitions as to character and sex of children born on certain days (of the month?), from the 4th to the 16th. The fragment ends with the line:

भीरुसंभावना लज्जा परस्त्रीरतिसाहसे ।

Another leaf contains, in two separate hands, *namaskāras* to Vishṇu and to Śiva.

513.

Or. 9. — Foll. 83; 8 lines; 9½ in. by 4 in.; Nepalese writing, dated N.S. 951 [elapsed] (A.D. 1831). [Dr. W. Wright.]

मदनविनोदनिघण्टुः

Madana-Vinoda-Nighaṇṭu, with Newari version.

A work on *materia medica* and diet, in verse.

Printed, Benares 1869, and Calcutta 1875. See also the descriptions of the work in Cat. I. O., pp. 978—980, and Ind. Studien, xiv., 398 sqq. On the authorship, see also below.

Beg.

योजंश्रुतीनां सुधनं मुनीनां°

The *vargas* end as follows: Abhayādivarga, fol. 21*b*; Karpūrādivarga, fol. 32*a*; Vanasyavarga, fol. 40*a*; Nalavarga, fol. 46*a*; Śākādivarga, fol. 51*a*; Pānīyavarga, fol. 54*a*; Talavarga, fol. 59*b*; Dravyavarga, fol. 62*a*;

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[1] These subsections are styled '*adhikāra*': but as they have not (as all the divisions we style 'chapters' have) the regular subscription: अघोर रचित विद्यावाली .. अधिकार, it seems safer to treat them as subsections.

[2] The present writer's 'Journey in Nepal,' Appendix iii., Table 1.

Ikshuvarga, fol. 63*b*; Madhuvarga, fol. 64*b*; Āhārādivarga, fol. 70*b*; Hastyādivarga, fol. 77*b*; Miśravarga, fol. 83*b*.

The present MS. does not contain the genealogical chapter, forming the 14th and last *varga* in many copies. According to these (*v.* Eggeling, Cat. I. O., *l.c.*), the work was composed in V.S. 1431 (A.D. 1374) under Madanapāla, a chief ruling at Kāṃṭhā[1] on the Jumna, a few miles north of Delhi.

Colophon:

इति श्रीमदनपालविरचिते मदनविनोदनिघंटमिश्रवर्गस्त्रयोदशम समाप्तः ॥ संवत् ९५१ अधिक वैशाष[2] वदि या द्वादसि वुहु ष्प निघंट स हूनिचा या ज़ुल ॥

514.

Add. 26,415. — Foll. 74; in European book-form, small 4to; 5 lines; Nagari, 18th century. [WILLIAM ERSKINE.]

वैद्यजीवनम्

VAIDYAJĪVANA, by LOLIMBARĀJA or LOLIMMARĀJA, with Gujarati commentary.

A work on the practice of medicine, frequently printed in India.

Beg.

प्रकृतिसुभगगात्रं ॥ प्रीतिपात्रंरमायादिशतुकिमपिधाम ॥

Colophon:

इति श्रीमद्दिवाकरसूनुलोलिम्मराज[3]विरचिते वैद्यजीवने रसाधिकारादिनाम पंचमोविलासः ॥

[1] This form, which is given twice in the Hindi and Hindustani map of the Meerut Zilla published at Agra about 1855, seems to explain several of the variants noticed by Eggeling. The Indian Atlas, ed. 1886, has Katha.

[2] N.S. 951 *elapsed* = S'aka 1753 *elapsed* (1754 *current*), and in this year a second Vaiśākha was intercalated. Hence the MS. was finished in May 1831.

[3] The patron of Lolimbarāja was a king Harihara, son or desendant of Sūrya (Aufrecht, Cat. Catt., *s.vv.*). Two kings of this name reigned at Vijayanagara during the 14th century.

515.

Add. 26,452 d. — Foll. 39—41 (orig. pag. = १८—२१); 7 lines (text); 4 in. by 9 in.; Jain Nagari of 17th to 18th century. [WILLIAM ERSKINE.]

Fragment of VAIDYAVALLABHA, with vernacular version.

Stanzas 8—44 of a medical work, bearing the above title in the margin.

Several different works of this name are known (Aufrecht, Cat. Catt., *s.v.*, and Cat. I. O., pp. 952, 960).

The following titles of sections occur:— after stanza 19, *iti pañćāmṛitagosharūpākaḥ*; after 24, *sīsāpākaḥ*; after 27, *iti vyāhīpākaḥ*; after 28, *iti bhramavate*, and so on, in short sections, down to st. 42: *iti hishkāyāṃ rasarājavyutaṃ nāgaṃ.*

516.

Add. 26,451. — Fol. 84.

One leaf of a MEDICAL WORK.

Verses 18—26. At the beginning of v. 24 the rare form निहिंग्पिका occurs.

517.

Add. 26,443 i. — Foll. 47—49 (29—31); 9 lines; 10 in. by 4 in.; Nagari of 18th cent.

Fragment of a commentary.

A love-poem or work on *vājīkaraṇa.*

As a specimen (text): हासावलीककलगीतजेति । (comm.): *tava yo 'yaṃ hāsapūrvakaḥ avalokaḥ kalagītaṃ ća tābhyām jāto yo hṛićchayaḥ kāmaḥ sa eva agniḥ°*, fol. 48(30)*a*.

518.

Or. 3565c. — Two palm-leaves; Nepalese writing, 14th century (writing similar to Or. 3565*b*, foll. 1—3*a*). [Dr. Gimlette.]

Fragment on Materia Medica or Recipes.

Thirty verses, or short numbered sections, on the use of *tālamūlī* (Curculigo orchioides) in medicine. Very faultily copied.

Begins:

अत शंप्रवक्षामि (*sic*) तालमूलीरशायनम । मधना सह भक्षयतु °

This is followed by a few lines on the employment of *maṇḍa*, apparently the castor-oil tree, though the last word, *amṛitaushadha*, if intended as a description of the flavour, hardly corresponds with European experience.

XII. MISCELLANEOUS ARTS
(Architecture, *Ars amoris*, Magic).

519.

Add. 14,352.—Foll. 90; 9—12 lines; 10½ in. by 6¼ in.; dated V.S. 1828 (A.D. 1771).

राजवल्लभमण्डनम्

Rājavallabha-maṇḍana, by Maṇḍana, son of Śrīkshetra.

A *vāstu-śāstra* or treatise on construction, dealing specially with house-architecture and the divination usually associated therewith. In verse, in 14 cantos, with an anonymous Gujarati version.

The work was printed in 1891 at Baroda (from which town the present MS. comes, see below), with diagrams and lithographic illustrations, also with a Gujarati translation differing, however, from the present version.

On the author, who flourished under Kumbhakarṇa of Mewar (reigned 1419–69 A.D.), see Rāmkṛ. Bhāṇḍārkar, Rep., 1882-3, p. 36.

Text begins:

आनंदं वो गणेशार्क विष्णुगौरीमहेश्वरा[:] ।
देवा[:] कुर्युः श्रियं सौख्यमारोग्यं त्वद्गृहे सदा ॥

Of which the version commences:

एस मस्त देवतत्मनि सदा सर्वदा श्रीलक्ष्मि सुख अनि आरोग्यपणुं । आपू ॥ . . .

Colophon:

इति श्रीवास्तुशास्त्रे राजवल्लभमंडने वृद्धजनप्रणीते शकुनलक्षणं नाम चतुर्दशोऽध्यायः ॥

Then date (as above) and scribe's verses. After which:

श्रीवडोदरा मधे शलाट । ° पुरुषोत्तम गोविंदराम नु पुस्तक छे॥

520.

Or. 1402.—Foll. 61; 8 lines; 5½ in. by 6 in. (in European book-form); Nagari of 18th or early 19th century hand, legible, but often very incorrect. Titles of sections and chapters are rubricated, except foll. 31—54, in which alternate spaces have been left blank to be filled by red letters.

[Presented by Sir A. W. Franks.]

रूपमण्डनम्

Rūpa-maṇḍana, by Maṇḍana, son of Kshetra or Śrīkshetra.

A treatise on the erection of idols, in ślokas, in eight adhikāras. On the author, see the last description.

Begins:

अथ रूपमंडनं लिख्यते ।

विश्वकर्मा उवाच ।

विश्वरूपं नमस्कृत्य:(*sic*) पूर्वतंत्रानुसारतः ।
मंडनः तनुते वास्तुशास्त्रं श्रीरूपमंडनं ॥ १ ॥
प्रासादे लिंगमूर्त्तीनां प्रमाणं शास्त्रलक्षतः ।
मनुष्यपशुपक्षादि रूपं कुर्यात्तदा कृते ॥ २ ॥

Ch. 1 ends (fol. 8*a*):

इति श्रीसूत्रधारमंडनविरचिते रूपमंडने वास्तुशास्त्रे प्रतिमद्रव्यगुणदोषतालाधिकारः प्रथम ॥

Ch. 2 ends (fol. 14*a*):

°ब्रह्मसूर्यादि . . मूर्त्ति°

Ch. 3, 4 (end foll. 24*b*, 40*b*) treat of images of Vishṇu and Śiva respectively, while ch. 5, 6 (foll. 52*b*, 57*a*) deal with those of the goddesses Gaurī and Ćakreśvarī (a female quasi-divinity of the Jains).

Ch. 7 (foll. 57—58*a*) deals with images representing the regents of week-days[1] and planets; while the 8th and last chapter describes images of the nakshatras, ending (v. 31) with the description of Revatī:

पूषा तु देवतास्तत्र(*sic*) पद्मवर्णांबुजासनः ।
द्विभुजः पद्मपाणिः पद्मगर्भः प्रियो विभुः ॥ ३१ ॥

इति रेवती स्वरूपं । इति सूत्रधा° रूपम° वा° नक्षत्रस्वरूपवर्णनो नाम अष्टमो ऽध्यायः । ८ । इति श्रीरूपमंडननाम शास्त्रं संपूर्णं ॥

521.

Add. 7135. — Palm-leaf, inked in portions only; foll. 94; 9 lines; 8 in. by 2 in.; modern Malayalam character.

वात्स्यायनकामसूत्रम्

KĀMASŪTRA of VĀTSYĀYANA, son of MALLANĀGA.

The most ancient and famous of the treatises on *ars amandi*.

Critically edited Bombay 1891. Several times translated; most recently, with the commentary (no. 522), by R. Schmidt (German and Latin), Berlin 1897.

Text ends fol. 93*b*, l. 9, after which:

---औपनिषदिके सप्तमे धिकरणे द्वितीयो ऽध्याय आदितः षट्त्रिंशः ॥ समाप्तं वात्स्यायनीयं कामसूत्रं ॥ श्रीवेदव्यासाय नमः ॥

522.

Or. 5202. — Foll. 69 (1–4, 5 missing, 6–68); 16 or 17 lines; 15 in. by 7 in.; good Nagari of Western India, copied in A.D. 1874.[2]

[H. JACOBI.]

The same, with the commentary (JAYAMAṄGALĀ) of YAŚODHARA (fragment).

A fragment of the text, corresponding to pp. 2—199 *fin.* of the printed edition.

The commentary corresponds to pp. 1—200 *init.* of the same edition.

In the colophons, the commentator (as to whom compare Aufrecht, Cat. Bodl., p. 218) is styled *Gurudattendrapādābhidhānaḥ .. Yaśodharaḥ*.

523.

Add. 26,435 a.—Foll. 24; 11 lines; 5 in. by 11 in.; good Nagari of 18th century.

[WILLIAM ERSKINE.]

अनङ्गरङ्गः

ANAṄGARAṄGA, by KALYĀṆAMALLA.

A *kāma-śāstra* composed for Lāḍa Khan, son of Ahmad of the Lodi house, which reigned from middle of 15th to middle of 16th century.

[1] Examples of some of these are to be found in the Department of Antiquities in the British Museum.

[2] The MS. is not dated; but Dr. Jacobi, who visited Rajputana in that year, gives this date to the MS. (Z. D. M. G., xxxiii., 696).

An English translation has been privately printed; for an abstract see Aufrecht, Cat. Bodl., p. 218.

Our text begins with the first verse-passage of the Oxford MS.:

अतिललितविलासं°

Ends:

°प्रीतै सदा कामिनाम् ॥ १० ॥ ४१३ ॥

इति श्रीमल्लाडनवल्लविनोदाय राजर्षि महाकविकल्याणमल्लविरचिते [ऽ]नंगरंगे संभोगनिरूपणं ॥

524.

Or. 5195.—Foll. 10; 17 lines; 10 in. by 4½ in.; excellent Jain Nagari of 17th century. [H. JACOBI.]

Another copy.

Colophon:

अनंगरंगशास्त्रस्य प्रतिमेनां(!) च हर्षितः ।
व्यलिखद्वि[1]शालकीर्त्तिस्वाध्य . . . . . .[2]

525.

Or. 5252.—Foll. 20; 17 lines; 10 in. by 4 in.; regular Jain Nagari of 17th century. [H. JACOBI.]

सामुद्रिकतिलकः

SĀMUDRIKA-TILAKA, by DURLABHARĀJA, son of NARASIṂHA MAHATTAMA.

A work on divination with reference to the bodily marks and characteristics of the two sexes (*strīpurushalakshaṇa*).

It was composed under king Kumārapāla (A.D. 1143—1173) of Gujarat, and revised by the author's son, who adds a colophon giving particulars (see below[3]) of his father's family and works.

Beg.

श्रीपतिनाभिप्रभवः कनकच्छायः प्रयच्छतु शिवं वः ।
कल्यादिशिष्टहेतुः पद्मासनसंश्रितो देवः ॥ १ ॥

. . . .

उत्पत्तिः श्रीमूलात्तस्यापि ततःप्रधानमेयापि ।
क्रियते लक्षणमनयो[र्] यदि तदिह स्याज्जनोपकृतिः ॥ ७ ॥

इच्छावर्चितमुचिरं स्वहृदि मामुद्रेण सम्यगवगम्यं ।
नृस्त्रीलक्षणशास्त्रं रचयांचक्रे तदादितया ॥ ८ ॥

[Part I.]

Adhikāra 1 (*śarīrādhikāra*) ends fol. 8*b* (= st. 1—300).

Adhikāra 2 (*śarīrādhikāra*) ends fol. 11*b*, l. 9 (=st. 1—98).

Adhikāra 3 (*āvarttādhidyadhik*°[4]) ends fol. 12*a* (=st. 1—46).

[Part II.[5]]

Beg.

संस्थानवर्णगंधावर्णसत्त्वं सरोगतिच्छायः इति नरवन्नारीणामपि लक्षणमष्टधा भवति ॥

Adhik. 1 (*saṃsthānādhikāraḥ prathamaḥ*), st. [400[6]]1—591, fol. 16*b*.

Adhik. 2 (*saṃsthānādhikāraḥ dvi*°), st. 592—695, fol. 19*b*.

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[1] A Jain scribe of this name wrote MS. 1619 in Weber's Cat. in V. Saṃvat 1667. If the present copy be written by the same person, it would be (see Aufrecht, *sup. cit.*) copied presumably in the author's lifetime.

[2] An obliteration follows. Either *svayam*, *svādhyāye*, or both were probably intended.

[3] See also a note by the present writer in J. R. As. Soc., 1898, p. 230.

[4] *āvartanādyadhikāra*? cf. v. 1 (11*a*) *āvartanaprabhritīnam anumānāl lakshaṇaṃ brūmaḥ*.

[5] There appears to be no formal division into parts; but such a distribution must be inferred from the re-numbering of adhikāras from this point onwards.

[6] The number 400 does not occur in the stanza-numeration. On the contrary, it will be observed that pt. i., adh. 2, 3 contain together not 100 but (98 + 46 =) 144 stanzas. Nevertheless, at p. 14*b* (where ४०० occurs) the continuous numbering by hundreds recurs, and is carried on to the end of the MS.

Adhik. 3 (*varṇādy-adhikāre tritīyaḥ pariććhedaḥ*[1]), st. 696—742, fol. 20*b*.

The genealogy and other particulars respecting the author then follow:

> अत्रास्ति को ऽपि वंशः प्राग्वटा[2]ख्यस्त्रिलोकविख्यातः ।
> नृपसंपदि वृद्धायामवलंबनयष्टिरभवद्यः ॥ ४३ ॥
> आसीत्तत्र विचित्र[:][3] श्रीमद्याहिल्ल संज्ञया ज्ञातः[3] ।
> व्ययकरणपदामात्यो नृपतेस्त्री[4]भीमदेवस्य ॥ ४४ ॥
> समजनि त[दं]गजन्मा प्रथितः श्रीराजपाल इति नाम्ना ।
> प्रतिपक्षद्विपसिंहः श्रीनरसिंहः सुतस्तस्य ॥ ४५ ॥
> श्रीमान्दुर्लभराजस्तदपत्यं बुद्धिधाम सुकविरभूत् ।
> यं श्रीकुमारपालो महत्तमं[5] क्षितिपतिः कृतवान् ॥ ४६ ॥
> प्रक्षालयितुं मणिमिव वाणी मज्जति चतुर्ष्विवाम्बुधिषु ।
> यस्य विलासवती गजतुरंगशकुनप्रबंधेषु ॥ ४७ ॥
> तेनापज्ञातमिदं स्त्रीपुरुषलक्षणं तदनुकविना ।
> तस्यैव सुतेन जगद्देवन समर्थयांचक्रे ॥ ४८ ॥
> अहमपि परे ऽपि कवयः तथापि महदंतरं परिज्ञेयं ।
> ऐक्यं रल[6]योरिति यदि तत्किं कलभायते करभः ॥ ४९ ॥
> सुललितपदा सुवर्णा सालंकारा सुदुर्लभा सार्था[7] ।
> एकाप्यार्या रस्या किं पुनरष्टौ शतान्येता[8] ॥ ५० ॥
> परहृदयाभिप्रायं परगदितार्थस्य वेत्ति[9]यस्तत्त्वं ।
> सत्यं भुवने दुर्लभसंभूतः सुकविरेकः ॥ ५१ ॥
> नृस्त्रीलक्षणपुष्पस्रजमेतां सुरभिवर्णगुणगुंफां ।
> राजसभाविख्याता अपि संतः कुरुत कंठस्थं[10] ॥ ५२ ॥

इति सामुद्रिकतिलकाभिधानं पुरुषस्त्रीलक्षणशास्त्रं समाप्तः ।
एवं ग्रंथ स°[11] श्लोक १००० ॥

From the above verses we accordingly learn that our poet's great-grandfather Bāhilla (Yāhilla?), of the Prāgvāṭa clan,[12] was a councillor and treasury-officer (*vyayakaraṇa*) under Bhīmadeva I., who reigned in Gujarat A.D. 1021—1063.[13]

The following is the genealogy:

Yāhilla (Bā°), foll. 1021—63
|
Rājapāla
|
Narasiṃha
|
Durlabharāja
|
Jagaddeva

Kumārapāla gave Durlabharāja the family-title of Mahattama.[14]

Durlabharāja also wrote on elephants, horses and birds.

Jagaddeva wrote the Svapna-ćintāmaṇi.[15]

526.

Or. 3364c. — Foll. 13 (177—190); 11 lines; 6 in. by 4 in.; Nagari of 19th century, with diagrams. [C. BENDALL.]

उड्डीशः

UḌḌĪŚA.

A short manual of magic. The manual described by Rāj. Mitra, 'Notices,' no. 989, also a Saiva and tantric compilation, is quite possibly the same. There are several diagrams.

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[1] This expression for a chapter occurs only here in the MS.

[2] Read for the metre (*āryā*), °*vāṭa*; and cf. Epigr. Ind., i. 31. 8.

[3] MS. °*citra śrī . . jñātāḥ*.

[4] Read श्रीभीम°

[5] The MS. has been corrected. It formerly read: *yaṃ śrī śrī*, and still reads °*hatvamam kshati*.

[6] *i.e.* 'if the letters *ra* and *la* were the same,' though in the MS. the first character more closely resembles ड than र. *kalabhāyate* is a verbal form coined for the occasion.

[7] °*rthāḥ* MS.

[8] Read °*ny eva*.

[9] *ćetti* MS.

[10] °*sthaṃ* MS.

[11] A copyist's addition. Jagaddeva only claims 800 (v. 50 above), and it will be seen that the real number falls a little short of that.

[12] Epigr. Ind., i., 24, note 10.

[13] Bühler in Ind. Ant., vi., 185, 213; Epigr. Ind., i., 231 sqq.

[14] Also used (?) by his father (chapter-titles, foll. 8*b*–12*a*), and preserved in the colophons of his son's work. See below.

[15] See Cat. I. O., p. 1126; Bikaner Cat., p. 340-41.

Begins:

अथ हरगौरीसंवादे उडीश[1] प्रयोगाः ॥

उडीशं[1] यो न जा[ना]ति स रुष्टः किं करिष्यति ।
मेरुं चालयते स्थानात्सागरे श्रा[2]धयेन्महीम् ।
सूर्यं च पातयेद्भूमौ नेदं मिथ्या भविष्यति ॥

The usual subjects of Indian magic are briefly treated, *e.g.* 'vaśīkaraṇa' (fol. 1[177]):

ॐ ह्रीं ह्रीं आकर्षय एकांते जपन्स्त्रीमप्याकर्षेति ॥

Some of the diagrams, *e.g.* that on fol. 186 (10*a*), deal with divination by means of letters of the alphabet.

XIII. COPIES OF INSCRIPTIONS.

527.

Stowe Or. 30. — A roll of rough paper, coloured yellow, containing a very rough eye-copy of the

Delhi (Mehaurauli)

Inscription on the Iron Pillar.

See no. 528 (Add. 8896, Art. II.).

The present quite valueless copy has been evidently made by some ignorant person, and possibly copied quite carelessly from the *back* of a squeeze or other reverse of a mechanical copy, as the letters read the wrong way, so that the paper must be held up to the light and read from the back. The portions of which the roll is composed have, moreover, been wrongly stuck together.

528.

Add. 8895, Art. I.; **8896**, Art. II., III.

Facsimiles of Inscriptions.

Paper rolls. Chiefly eye-copies traced in Indian ink to about the actual size of the inscriptions.

Add. 8895. — Art I.

Bhitari.

Inscription of Skanda Gupta.

See Fleet, Corpus Inscrr. Indicc., iii., no. 13.

The present copy, which appears to be made in printing ink, is much larger and more legible than the facsimile in the *Corpus.*

Delhi (1).

Minor Inscriptions on Fīrūz Shāh Lāt.

Inscription of Vīsala Deva, dated V.S. 1220.

See Colebrooke in Asiatic Researches, vii., 179, pll. xv., xvi. (= Essays, iii., 208), and Cunningham, Arch. Survey of India, i., 166.

Add. 8896. — Art. II.

Delhi [Mehaurauli] (2).

Inscription on the Iron Pillar.

The six-line inscription of Ćandra. See Fleet, Corpus, iii., no. 32, pl. xxi.a.

The present copy bears the inscription: "Humbly presented to Sir William Jones by his faithful servant William Steuart"; together with numerous attempts at decipherment, in the handwriting of Jones.

Art. III. No. 3 [nos. 1, 2, 4, Prakrit.]

Another copy.

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[1] The scribe writes the word with one *ḍ*, but the usual spelling is with *ḍḍ*, and this is also adopted by the Pandit in his dedicatory note (cf. no. 316, Or. 3364*a*) on cover.

[2] Read *plāvayen.*

A very poor eye-copy of the same inscription. Some notes (in Sir Wm. Jones's writing) are added.

The portions are wrongly mounted; compare no. 527.

529.

Or. 2665.—Foll. 4; 12 lines; 8 in. by 9 in.; transcribed in 1874, on thin European paper, by one Vināyaka Raghunātha Kāle at Kolapur.

TRANSCRIPT OF THE KAUTHEM COPPER-PLATE.

See Fleet (in Ind. Antiquary, xvi., 15) as to the original of this document, which is a rough and unskilled eye-copy from it. The historical portion coincides with that of the Miraj plates (of A.D. 1024-5) described by Fleet, *ibid.*, viii., 10 (Jan. 1879).

The grantor of the original of the present transcript was Vikramāditya V. (Tribhuvanamalla I.), the predecessor (1008—1018 A.D.) of Jayasiṃha III. of the Miraj plates, who reigned 1018—c. 1042.[1]

The passage in the Miraj plates (Ind. Ant., viii., 18) containing the king's name, date and grant, was evidently drafted exactly on the model of the original of the present document. The string of titles, श्रीपृथ्वीवल्ल° &c., is identical, and the epithet Vallabhanarendradeva follows the name (Tribhuvana° for Jagadekamalla°).

The date runs thus (fol. 4*a med.*):

शक नृपकालातीतसंवत्सर शतेषु नवसु तृंशदधिकेषु गतेषु ९३० प्रवर्त्तेनान सौम्य संवरे(*sic*) पौर्णमास्यां सोमग्रहणपर्व्वणि ॥

The year is thus the *elapsed* Śaka 930, or the cyclic Saumya, which equals 931 Śaka *current.*

The actual grant immediately follows.

[1] Compare Arch. Survey S. Ind., vol. ii., p. 149 (R. Sewell's Lists of Inscrr. and Sketch of S. Indian Dynasties); and Fleet in Bombay Gazetteer, vol. i., ch. iv., p. 434.

The translation into Marathi considerably abridges the original, leaving out *nomina propia* and other details.

530.

Add. 26,447 a.—Foll. 6; 12 lines; obl. 8vo.; 18th century. [WILLIAM ERSKINE.]

Copy of the NAGPUR INSCRIPTION of [V.]S. 1161 (A.D. 1104).

Headed "Sanscrit, no. 57, copy of copper tablets found at Sattara."

Beg.

नमो भारत्यै ॥ प्रसादौदार्यमाधूर्यसमाधिसमताद्य: ॥ °

The inscription has been published with full commentary and translation by Prof. Kielhorn in Epigr. Ind., ii., 180.

There can be no doubt that the present transcript was the copy sent by Erskine to Lassen, and used by the latter scholar for his edition in the *Zeitschr. für die Kunde des Morgenlandes*, Bd. vii., pp. 294[2] foll.; see especially Lassen's remarks (p. 307) on the fracture of the last leaf.

Kielhorn's conjecture (*l.c.*, note 3) as to the probable origin of the apparently erroneous description 'at Sattara' is probably quite correct. If there be any truth in Erskine's description above, perhaps the place in Malwa now called Satar (not Satāra, Bombay Pres.) is intended.

531.

Add. 26,538. — A collection of transcripts of the

INSCRIPTIONS ON MOUNT ABU

on native paper, bound together in book-

[2] Not 194 as Kielhorn cites it. '194' is a misprint in the Zeitschrift itself.

form (8vo), foll. 97. The copies were made for Captain (subsequently Colonel) James Tod, and were sent by him to Mr. Erskine 'Bombay, 31st Jan. 1823.'

[William Erskine.]

The language of the inscriptions, with the exception of a few in Hindi, is Sanskrit, but the descriptive headings are in Hindi.

A general account of the Abu inscriptions made from similar transcripts is given by Prof. H. H. Wilson in Asiatic Researches, vol. xvi., pp. 284 ff. References are given below to this article, as well as to two papers containing the text of several inscriptions, which have appeared in the Indian Antiquary (vols. ii., xvi.).

Tod's own account of Abu is to be found in his "Travels in Western India," chapters v. and vi., and from p. 118 it would seem that the present documents may possibly be the copies made by his 'guru.'

The inscription occupying foll. 1—3 corresponds to no. I. in Wilson's article, where a translation is given (pp. 285—288).

Fol. 4 corresponds to no. XXI. in Wilson.

,, 5	,,	,,	VII.	,,
,, 6	,,	,,	IV.[1]	,,
,, 7	,,	,,	IX.	,,

,, 8 (not in Wilson) gives a barbarous mixture of Sanskrit and Hindi, the date (V.S. 1533) inscribed on an image of Mandākinī (?) at the Aćaleśvara temple.

Foll. 9–12 correspond to no. XIX. in Wilson.

Fol. 13 is left blank; and on 14 is a note stating the last inscription to have originally contained 88 ślokas, instead of the 65 here represented, with particulars as to lacunae.

[1] Compare Tod, Travels in Western India, p. 88:—"There was no inscription in the temple of Achileswar, but I copied one from the adjacent reservoir"; *ibid.*, p. 503: "A copy of this inscription, notwithstanding search, cannot be found amongst the author's papers." This folio is doubtless the copy in question, which had been sent to Mr. Erskine.

Foll. 15–19 correspond to no. X. in Wilson. See also Kielhorn in Ind. Ant., xvi., 345.

Foll. 21—26	corr. to no.	XVIII.	in Wilson.
,, 27—43*a*	,,	XX.	,,
Fol. 43*b*	,,	XXI.	,,
Foll. 44—53	,,	XXII.	,,
Fol. 54 (par. 2)	,,	XXIII.	,,
,, 55*a*	,,	XVII.	,,
Foll. 55*b* and ff.	,,	XXVII.	,,
,, 59, 60*a*	,,	XXX.	,,

Text in Ind. Ant., ii., 256-7.

Foll. 60*b*, 61 correspond to no. XXIX. in Wilson. Text in Ind. Ant., ii., 256.

Fol. 63, three short inscriptions in Sansk. and Hindi, dated Saṃvat 1588, 1486 and 1504 respectively.

Foll. 65—67 correspond to no. XLIII. in Wilson.

532.

Add. 14,387. — Foll. 9; folio.

Transcripts of Sanskrit and Canarese Inscriptions made for Major T. B. Jervis.

I. Inscription at *Kaśeli* or Kushelee in the Vijayadurg taluk of the Ratnagiri district of the Bombay Presidency.

Dated Śaka 1113 (A.D. 1191), in the reign of Bhoja Deva.

See the Catalogue of Sanskrit . . . Books (1877—1892), *s. v.* Bhojadeva; and also Dr. J. Taylor's facsimile and translation in "Transactions of the Literary Society of Bombay," iii., 391 (1823).

II. Inscription at *Tervāṭaka* (variously modernized as Terwun and Terwatta), in the same taluk and district.

Dated Śaka 1182 (A.D. 1260), reign of Kāṃva-deva.

Accounts of this inscription are given in J. R. A. S., Old Ser., vol. ii., p. 388, *ibid.*, v., 177, and J. Bomb. As. Soc., iv., 105.

533.

Or. 4736. (Nos. 3—14.) Eye-copies, on paper, of

INSCRIPTIONS from various sites in CAMBODIA and SIAM.

[Presented by MRS. MOUHOT.]

Twelve eye-copies of Sanskrit inscriptions brought to Europe by the traveller, A. H. Mouhot. Apparently not published; but the present materials are not adapted for publication. They were collected in 1860-1.

The places in which the originals existed are marked on each.

They appear to read as follows:

3. Province siamoise dite Nakhon tchaïe si.
4. Province de Ligor.
5. Ville de Sukhoday (Sukhothai).
6. Mont Ba Kheng, statue de Pra Sreiar.
7. (Two parts.) Penom Wan.
8. *ibid.*
9. 'M^g Pimaïe, district de Kôrât ci-devant cambogien.'
10. Vieil édifice, près de Préasat.
11. Ville de Kampheng phet (Siam).
12. Basseat, province de Battambong.
13. Une tour de Tchaïapour [Jayapur] province de Kôrât.
14. Une des terrasses d'Ongeor Thôm (la grande).

B. BUDDHISTIC LITERATURE.

534.

Or. 2204. — Palm-leaf; foll. 175 (originally numbered 1—27, 29—176); 6 lines; 17 in. by 2½ in.; written in Nepal or Bengal,[1] 12th to 13th century A.D. [Dr. D. Wright.]

सद्धर्मपुण्डरीकम्

Saddharma-puṇḍarīka.

The contents of this sūtra, one of the 'nine Dharmas' or leading Buddhist sacred texts of Nepal, are well known from the translations of Burnouf and of Kern.

At fol. 125 a note in a later, but still early, handwriting, indicates a gap extending from the middle[2] of ch. 15 to near the end of ch. 17.

From the colophon, which is tantalizingly incomplete, we only gather that the present, like so many other Buddhist MSS., was intended as a votive offering:

आर्यसद्धर्मपुण्डरीके धर्मपर्याये सप्तविंशतिमः (*sic*) परिवर्त्तः समाप्तः ॥ ये धर्मा° ॥ देयधर्मो यं प्रवरमहायान यायिना (a blank space here follows) ॥ ॥

There is a miniature on fol. 1 of stupa with figures in adoration.

The binding-boards, though now much damaged, have been handsomely illuminated. Each is divided into five compartments, the middle containing a Buddha in the *dharma-ćakramudrā*, and attended by two *vidyādharas* and four *devas*. The other figures are crowned Buddhas or Bodhisats on ornamented thrones, seated with various *mudrās*.[3]

Numerous MSS. (some very ancient[4]) of this work are preserved in the several Hodgson collections and at Cambridge.

535.

Or. 1079. — Foll. 178 (originally numbered 1—163, 163 (*bis*)—177); 7 lines; 13 in. by 4 in.; written on sized Nepalese paper, in the hand generally employed by Nepalese copyists of the present day. [Dr. Wm. Wright.]

लङ्कावतारः

Laṅkāvatāra, or Saddharma-laṅkāvatāra-sūtra.

Accounts of other MSS., all of them of the present or last century, of this work are

[1] It is of course possible that the MS. may have been written elsewhere in Northern India: but all known examples of MSS. in this writing have been found in Nepal, and none of them give particulars of any other place of writing than one of these countries, which were indeed the last refuges of Indian Buddhism at this time.

[2] Page 192 (ed. 1) [= fol. 170*a* of MS.] of Burnouf's translation. A useful index of chapters, supplied later than the rest, is preserved with our MS.

[3] One of these, with green body, is doubtless Amoghasiddhi. Cf. L. A. Waddell, *Buddhism in Tibet*, p. 349.

[4] *E.g.* that found by myself and noticed at p. 46 of my *Journey*, now at Cambridge.

given in the Royal Asiatic Society's Catalogue of Hodgson MSS., no. 5 (J. R. A. S., Oct. 1875), my own Catalogue of Buddhist Skt. MSS. at Cambridge (Add. 915,[1] 1607), and Rāj. Mitra's Sanskrit Buddh. Literature, p. 113. Further accounts of the book, which is reckoned as one of the 'nine *dharmas*' or leading Buddhist scriptures of Nepal, are to be found in Burnouf's 'Introduction,' pp. 514 ff., and in F. Max Müller's 'India, what can it teach us?' ed. 1[2] (1883), p. 299. In the latter work it is pointed out that the main work (ch. 1—8 = foll. 1—132*a* in our MS.) was translated into Chinese[3] A.D. 443, while the work as we at present have it, consisting of ten chapters, was rendered as early as 513. The latter of the two additional chapters contains a pseudo-prophetic passage, referring to personages and events 'before the beginning of the fifth century A.D.' Two extracts are given (*loc. cit.*). The first of these occurs at foll. 172*b*—173*a* of our MS., with only minor variants from the extracts printed by Prof. Max Müller[4]; but in the second extract (*loc. cit.*, note[2]) the name of the astronomer (?), in l. 4, is given[5] as Puḍaka. After this line occurs the following:

चली (? वली) पुण्यकृता लोका प्रजा भाग्या भविष्यति ।
रक्षकः सर्वधर्माणां राजा वली महीपतिः ॥

In the following line मयराक्षः stands for *Mayūrākshaḥ*, and in the last line of the extract वात्सली stands for *Vāsalī*.

In the final passage cited by Rāj. Mitra (*op. cit.*) read in the last śloka not *yoginas* but the word *yoniśas*, common in Buddhist Sanskrit and in Pali.

[1] Accidentally omitted in the index to the work.

[2] This interesting information was suppressed in the second edition.

[3] The Tibetan version was made in the 9th century (Feer, in *Annales du Musée Guimet*, ii., 238).

[4] The mention of 'MS. C,' in his footnote[2] seems to imply that he used at least three MSS.

[5] I pass over mere blunders. The extent of these may be estimated from the fact that even Pāṇini's name appears as पानिनि.

Colophon:

आर्य्यसद्धर्म्मलंकावतार नाम महायान सूत्र सगाथकं समाप्तमिति ॥ ये धर्म्मा॰ (the Buddhist 'confession').

In MS. Or. 4942, foll. 1, 2 will be found a collation of the readings of foll. 107*b*—113*a* of this MS. with those of some palm-leaves temporarily obtained from Nepal by the compiler of this Catalogue.

536.

Or. 2203. — Palm-leaf; original leaf-numbering 1—351[6]; of the present MS., however, five leaves (foll. 207, 208, 304, 332, 349) are paper-supply, in writing of about the 18th century, while six more (foll. 351, 12*—14*, 349*, 350*) are supplied in modern writing, the leaves marked * being placed behind existing leaves which had become partly illegible[6]; 6 lines; 13 in. by 2½ in.; straight-topped Nepalese writing, dated N.S. 367 (A.D. 1247). See below.

[Dr. D. Wright.]

अष्टसाहस्रिका प्रज्ञापारमिता

Prajñāpāramitā, 'Ashṭasāhasrikā' recension.

A work on the philosophy of the northern Buddhist schools, printed in the *Bibliotheca Indica*, with an introduction in English giving an account of the contents of the present, the shortest and best known recension, and of the longer recensions, by the editor, the late Rājendralāla Mitra.

Very numerous MSS. of the work are extant, the oldest known being described in my Cambridge Catalogue, and others in the descriptions of the various Hodgson collections.

[6] The old leaf-numbering of foll. 154—167 and 236—259 has been corrected in a later hand, but 260—263 were not altered.

Text begins (as in printed edition):

निर्विकल्पे नमस्तुभ्यं०

The ordinary text ends (fol. 350*b*, l. 1) with the 'Buddhist confession' ये धर्मा० (=ed. *Bibl. Indica*, p. 530).

This is followed by the verses लोकं . . . गृह्यतां printed by Rāj. Mitra as occurring, somewhat earlier in the text,[1] in one only of his MSS.

The colophon runs thus:

शैलरशरामायुक्तो वह्न वत्सर वर्त्तते ।

मांघसिते ऽनङ्गदिने जिनमाता प्रतिष्ठिता ॥

राजद्विराज .. श्रीमदभयमल्लदेव विजयराज्ये (*sic*) । देयधर्मोऽयं श्रीललितापुर नगरे श्रीमानीस्या - रमकुद्या निवासी हरिपाल ठकुरस्य यदत्र पुण्यं &c. (usual votive formula).

Several of the letters in the above colophon have either faded or have been retouched, so that their correct decipherment remains uncertain. About the words forming the chronogram[2] and the king's name there is, however, no reasonable doubt. The date 367 of Nepal (A.D. 1247) will fit fairly well for Abhaya-malla.[3] *Anaṅga*=*Kāmadeva* =13: see Bühler, Indische Paläographie (= Grundriss, i., 11), p. 81; but the use of numeral words for the day of the month is rare, if not unexampled. With *Jinamātā* for the book itself, compare *sarvatathāgatajananī* in a preceding clause (ed. *Bibl. Indica*, p. 529 *ad fin.*).

The general character of the writing is of the fine bold style, resembling the 'Lantsa'[4] script still used for Sanskrit (cf. no. 541) in China.

The writing very closely resembles that of the Cambridge MS. Add. 1693. See pl. ii. 2 and the Table of Letters in my Cambridge Catalogue. As noted in the Introduction to the same work (p. xxvii.), this form of hand, without hooked tops, very rarely[5] lingers on into the 13th century.

At least one letter, however, is even more archaic in form than in most of the MSS. of the preceding century, viz. *e* initial, which has the form ▽ similar to that of the Lantsa in Hodgson's plate already cited.

On foll. 1 and 2 are miniatures: the first representing a Buddha on a lotus-throne, with the hands in the *dharmaćakra-mudrā*,[6] and the second the feminine four-handed figure of Dharma, or the personified Prajñā-pāramitā, holding a book.[6]

The high reverence in which the book is held in Nepal is attested by the marks of *pūjā*, dabs of sandal-paste, chunam, vermilion and the like, found on the wooden covers of this MS. and of Or. 2202 (no. 537). Compare the description of a Calcutta MS. in Rāj. Mitra's Sanskrit B. Lit., p. 188.

537.

Or. 2202. — Foll. 230; 6 lines; 20 in. by 2½ in. Foll. 1—228 written or painted in the 'Lantsa' Nepalese hand of the 12th to 13th century, in silver letters on indigo blue paper, with miniatures; see below. Foll. 229, 230, paper supply of 17th to 18th century. Damaged by damp, and torn at beginning and end. [Dr. D. Wright.]

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[1] P. 529, note 1. In the last line, for *suvihitais* our MS. has *parihitais*.

[2] In spite of *raśa* for *rasa*, and the unmetric *rāma*.

[3] See the tables of Kings of Nepal in my *Catalogue of Buddhist Sk. MSS.*, and *Journey . . in Nepal* (Appendix III.).

[4] See B. H. Hodgson's plates in As. Res., vol. xvi. (1828) p. 416, pl. iii.

[5] My present reading of the chronogram of our MS. must modify, of course, my statement (*l.c.*) that only one dated MS. (Cambr., Add. 1648) written so is known. It is noteworthy that our MS., written during the reign of the son and successor (D. Wright, Hist. of Nepal, p. 162) of the king in whose reign that MS. was copied, shows a similar variety in the use of numeral figures (Cat., p. 154, and Table of Numerals).

[6] See Bhagvan Lal, Bauddha Mythology, in no. 9 of the Misc. Series of Arch. Surv. W. India, p. 99, and pl. xxii., fig. 2.

Another copy.

The date of the writing is not easy to determine. From the commonness[1] in the 16th to 17th century of MSS. in materials of the present kind, written, moreover, in an archaistic hand very similar to that before us, one is disposed at first to assign the MS. to that period, especially as paper first appears as an ordinary material at that time. Paper was, however, used occasionally for MSS. much earlier[2] in Nepal: and the forms of the letters show all the most archaic forms found in MSS. of the 13th and even 12th centuries. This is specially noteworthy in the case of *E* (initial), *kh*, *gh*, *dh* and *ś*, where the older forms are used, as contrasted with the merely archaistic MSS. of the 16th century.[3]

The use of pigments for writing to simulate the precious metals was early known in Nepal. See the passage from the Vaṃsāvalī cited, with the corrected date (11th century), in my Cambridge Catalogue, p. xviii., and referring to a MS. of the present work.

A very strong argument also for an early date is the presence of well executed illuminations, both in the MS. itself and on one of the binding-boards. As I have elsewhere[4] shown, good illuminations are practically unknown in Nepalese MSS. after the 13th century.

[1] See my Cambridge Catalogue, p. xxxii., and compare pl. iii. 3.

[2] *E.g.* Cambridge MSS., Add. 1412, 1 and 2. See Catalogue, p. xxviii. Dr. Hoernle's Weber MSS. form much earlier examples still (J. A. S. Beng. for 1893, vol. 62, pt. 1, p. 3) of MSS. written on 'Nepalese' paper.

[3] See the bottom line of the Table of Letters in my Cambridge Catalogue, where letters from a MS. of A.D. 1576 are given. A MS. of that period, however, preserves a more archaic *e* for the figure 1. See the Table of Numbers. *dh* in our MS. is peculiarly simple and archaic.

[4] Camb. Cat., pp. xxix. and xxxiv. (Palæographical Introduction).

Of the subjects of the illuminations, the best are:—

On fol. 1:

1. A Buddha on a *padmāsana* with lions, with hands in the *dharmaćakra-mudrā*.

2. A figure seated holding a *vīṇā*, with blue lotuses on either side.

On fol. 2:

1. A figure of Prajñāpāramitā on a seat similar to that of the Buddha above, four-handed, with hands as in the fig. in no. 536.

2. A Bodhisattva, probably Avalokiteśvara-Tārā,[5] with one hand holding a red lotus(?), the other held down in benediction; white lotuses on either side of seat. Both these figures are white, and wear flowered red *dhotis*.

A third consideration in favour of an early date of the MS. is the nature of the additions:—

(*a*) Black ink corrections in several places, which appear to be in a hooked hand such as was commonly used in the 15th to 16th century.

(*b*) The paper supply at the end, which, though clearly much later than the body of the MS., is apparently not much more recent than the 17th century.

538.

Or. 87.—Foll. 285; oblong; 7 lines; Nepalese character, 18th century. The last leaf is supplied in a recent Nepalese hand.

[Presented by Dr. Wm. Wright.]

Another copy.

Colophon:

आर्य्याष्टसहस्रिका प्रज्ञापारमिता समाप्ता ॥

[5] Compare fig. 12 (pl. xxiv.) in Bhagvān Lāl's Appendix to Arch. Surv. W. Ind. (Misc. Ser.), no. 9.

539.

Or. 88. — Foll. 129; 6 lines; Nagari, dated Nep. Saṃvat 956 (A.D. 1835).

[Dr. Wm. Wright.]

तथागतगुह्यकम्

Tathāgata-guhyaka or Guhyasamāja.

One of the 'nine *dharmas*'[1] of the Nepalese. A Buddhistic *tantra* of the most repulsive kind, described in detail by Rāj. Mitra, Nep. B. L., pp. 261–64; cf. L. Poussin, Bouddhisme, pp. 141, 136, 146 (note). It is divided into 18 sections (*paṭala*).

Beg.

एवं म० श्रु एक० स० भगवान् सर्वतथागतवाक्चित्तहृदयवज्र(*sic*)-योषिद्भगेषु विजहार ।

Colophon:

सर्वतथागतकायवाक्चित्तरहस्या[त्] श्रीगुह्यसमाजे सर्वगुह्य(*sic*)-निर्देशज्ञानाधिष्ठानो नाम पटलो द्वादशः समाप्तः ॥ ० ॥ सम्वत् ९५६ स्ति पौष कृष्ण ७ हु[2] सम्पूर्ण जुरो ॥

540.

Or. 1080.—Foll. 47; 7—10 lines; $9\frac{1}{2}$ in. by 4 in.; Nepalese writing and paper of the present day.

[Presented by Dr. Wm. Wright.]

नामसंगीतिः

Nāmasaṃgīti or Āryamañjuśrī-nāmasaṃgīti, with a Newari commentary.

A Buddhistic work in verse, perhaps of comparatively late date, as it appears not to form part of the large Chinese or Tibetan collections.

[1] This is the seventh of the above-mentioned Dharmas. See Burnouf, Introduction, pp. 68, 69.

[2] Conrady, in Z. D. M. G., xlv., p. 21 *fin.*

It was printed by Minaev in his *Buddhism* (St. Petersburg, 1887), Tom. i., pt. 2, pp. 135 ff. Other MSS. (one with a vernacular version) are described in my Cambridge Catalogue.

The text of our MS. is preceded by a short introduction, consisting of four lines of verse relating to the reception of the sūtra by the *devas*.

It begins:

ये देवा सन्ति मेरौ . . .

Text begins (as in printed edition):

अथ वज्रधरः श्रीमान् दुर्दान्तदमकः परः ।

Paraphrase begins:

अथ अथानन्तरं अकारन सत् चित्त् संभव अविद्या रूप आदिबुद्ध उदय. थ कारन व्यंजन . . . . थो नि ज्या से न समस्तदेवलोक०

The whole commentary or paraphrase is in this style, viz. words of Āryan origin joined by Newari particles, &c. (on Newari, cf. Conrady in Z. D. M. G., xlv., 1—35).

The colophon or final title of the book (आर्य्यमायाजाला० . . परमार्था नामसंगीति) substantially agrees with the printed text and with Cambridge MS. Add. 1323 (Cat., p. 48); and probably the larger work Māyājāla is identifiable with the *Māyājāla-mahātantra*, extant in Chinese and in Tibetan (Nanjio, Cat. no. 1022, and Feer, *ibi cit.*).

541.

Or. 2894. — Foll. 45; 4 columns of 3 aksharas each; written in Chinese book-form on Chinese paper (10 in. by 6 in.), in 'Lantsa' characters (see below), transcribed into ordinary modern Chinese characters, 19th cent.

[Dr. Edkins.]

Nāma-saṃgīti, section 1 (ślokas 1—16), with phonetic transcription into Chinese.

The readings of the present text follow those of the Chinese texts used by Minaev

for his edition there cited, except that in śloka 7 (fol. 20) the MS. makes a further blunder by reading °बोधियषा (not °धिये° like Minaev's "P") instead of °बोधेयेषा.

The Chinese title of the work is: *Si T'ien chên shih ming king*, "The Sūtra of the genuine and real[1] names of the Western Heaven."

The text begins (fol. 2) without *namaskāra* or Sanskrit title, and reads in the manner of Chinese books:

囉賓	ज	頻	ञ
他	ध	塔	थ
囉	र	斡	व

No title or subscription occurs at the end, the MS. ending with the last word of śl. 16.

On the Lantsa character see B. H. Hodgson, 'Asiatic Researches,' vol. 16, pl. iii. (after p. 416).

Our MS. agrees with fair exactness with the alphabet there drawn, but the form of ए is somewhat more fantastic, [illegible] instead of merely र.

542.

Or. 3345.—Palm-leaf; foll. 1,[2] 76 (numbered both by figures and *aksharas*); 6 lines; 12 in. by 2 in. (originally somewhat longer, as the ends have been broken); hooked Nepalese writing, dated [N.]S. 316 (A.D. 1196). Both the text and the binding-boards contain illuminations. [C. Bendall.]

कारण्डव्यूहः

Kāraṇḍa-vyūha (-ratnarāja).[3]

A *Mahāyāna*-sūtra in prose; printed at Calcutta in 1873. A short extract is translated by Burnouf, 'Lotus,' p. 352. Several other MSS. exist in European collections, especially at Cambridge.[4] A work in verse of similar title and subject is described by Rāj. Mitra, 'Nep. B. Lit.,' pp. 95—99.

Begins (as in the printed edition):

एवं मया श्रुतमेक° स° भ° श्रावस्त्यां वि° स्म ।

The same list of Bodhisats is given. The first of the two *niryūhas* (i.e. *nirvyūhas*) into which the book is divided ends fol. 34*a* (= text p. 50), but the subdivision of the work into *prakaraṇas* is not marked in this MS.

Colophon (fol. 76*a med.*):

आर्य-कारण्डव्यूहम्महायानसूत्ररत्नराजन्नाम समाप्तमिति ॥ ये धर्मा° । देयधर्मोयम् श्रीयङ्गलोत्तरठोलके ऽधिवासिनौ भार्या उदेलच्छिभ्यरी स्वामि श्रीठकुरका । तयोर्यदत्र पुण्य° । सम्वत् ३१६ द्विराषाढ पूर्णमास्यां वृहस्पति वासरे[5] श्रीकारण्डव्यूह-पुस्तकस्य लिखनं समाप्तीकृतं । राज्ये राजाधिराजपरमेश्वर श्रीमद्विजय-कामदेवस्य विजयराज्ये ॥

This is followed by two ślokas in a somewhat later hand, partly obliterated, but apparently in praise of the book.

The writing of the MS. closely resembles that of Camb. MS. Add. 1686. See my Catalogue, pp. xxvi., 174, pl. ii. 3, and Table

[1] This is doubtless a translation of परमार्थ (or a *v. lect.* 'परमार्थ°,' referring to नाम) in the full title. See the colophon of Or. 1080.

[2] Leaf 1, which has faded very much, has been re-copied in a writing a century or so later than the rest of the MS.

[3] This addition to the title of the work occurs in the text (p. 61 of the printed edition) and some colophons, and appears to have been rendered into Chinese (Rāj. Mitra, *l.c.*).

[4] Described at pp. 34, 38, 52, 77, 174 of my Catalogue.

[5] On this date Prof. Kielhorn kindly wrote to me: "I have no doubt that the proper equivalent of your date is Thursday, 11th July, A.D. 1196 for Nepal Saṃvat 316 expired. By Sewell's Tables this would be the full-moon day of the first S'rāvaṇa, but the date shows that in Nepal Āsādha, not S'rāvaṇa, was the intercalary month in the given year. Such discrepancies *do* occur."

of Letters. The writing of R. A. S. Hodgson no. 2 may also be compared (Catalogue, in J. R. A. S., New Ser., vol. 8, pl. i., no. 1).

The illuminations are as follows:—

Cover 1. Three seated Buddhas, apparently the following[1]:—

1. Ratnasambhava (yellow body, right hand in *varada-mudrā*, left in *samāhita*).

2. Amitābha [?] (reddish body, hands in *uttarabodhi-mudrā*).

3. Akshobhya (blue body, right hand in *bhūsparśa-mudrā*).

Cover 2 is divided into five compartments, alternately red and indigo, and sprinkled with flowers.

The two outer compartments bear figures of devotees, with vases of flowers (?). The centre figure is Gautama Buddha Śākyamuni (?), standing and semi-nude. '*Bhūsparśa*'-*mudrā*. On his left is Amoghasiddhi, green and also standing. On his right is a four-handed figure, white and seated.

On the last two leaves of the MS. are vignettes: (1) of a white figure standing, with blue lotus, perhaps Avalokiteśvara; (2) a yellow figure of a Buddha seated, and crowned, possibly Ratna-sambhava.

543.

Or. 7. — Foll. 83; 5 lines; 14 in. by 2 in.; good Nepalese hand of 18th century.

[Presented by Dr. Wm. Wright.]

Another copy.

Colophon:

आर्यकारण्डव्यूहम्महायानसूत्रं रत्नराजं &c.

544.

Or. 2205. — Palm-leaf; foll. 132; 5–7 lines; 13 in. by 2 in.; hooked Nepalese writing, dated Nep. Saṃvat 652 (A.D. 1532); illuminated both in the text and binding-boards.

[Dr. Wm. Wright.]

पञ्चरक्षा

Pañća-rakshā or Pañća-mahārakshā-sūtrāṇi.

A collection of five charms, much in vogue in Nepal. The number and antiquity of the extant MSS. of the work is doubtless due (as I[2] have elsewhere observed) to its use in the administration of oaths in Nepal. Its fame had also spread to Central Asia, as we find part of the text of charm no. 2 among the Bower MSS. (5th century). See below.

The titles of the five spells are:

1. Ārya-mahāsāhasra-pramardinī (foll. 1—37).
2. Mahā-mayūrī (foll. 38—87*a*).
3. Ārya-Mahā-śītāvatī (foll. 87*b*—90).
4. Ārya-Mahāpratisarā (foll. 91—124).
5. Ārya-Mahāmantrānusāriṇī.

All are in sūtra-form, beginning (in some cases after very copious *namaskāras*): एवं मया श्रुतम्°

No. 1 begins:

नमो भगवत्यै आर्यमहासाहस्रप्रमर्दन्यै । एवं म° श्रु° ए° स° भ° राजगृहे विहरति स्म । गृध्रकूटपर्वते दक्षिणे पार्श्वे बुद्धगोचर-रत्नवृक्षप्रभासे वनषण्डे°

This charm, and also nos. 3—5 are fully described by Rāj. Mitra, Nep. Buddh. Lit., pp. 164—69.

The next charm, the *Mahā-māyūrī*, begins (fol. 38*a*):

नमो भगवत्यै आर्यमहामयूर्य्यै ।

मृतसंजीवनीं देवीं दुष्टसत्त्वनिवारणीं ।
विद्याराज्ञीम्महात्मानीं मायूरी प्रणमाम्यहं (*sic*) ॥

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[1] See L. A. Waddell, *Lamaism*, pp. 337, 349.

[2] See Camb. Cat., p. 48, note; and D. Wright, *ibi. cit.*

Numerous *namaskāras* follow, the sūtra itself beginning (fol. 39*b*):

एवं मया श्रुतं ए° स° भ° श्रावस्त्यां वि° स्म जेतवने ऽनाथ°। तेन ख° पु° स° . . स्वातिनाम भिक्षुः प्रतिवसति स्म। नवो दहरस्तरुणो°

Like the rest of the work, the so-called *sūtra* consists largely of mystic syllables and gibberish. The first part of it (=foll. 38*a*—43*a*, l. 1) occurs in the Bower MS., and has been accordingly edited and translated by Dr. Hörnle in his edition, pp. 222—233.

The charm ends (fol. 83*b*);

आर्य महामायूरी विद्याराज्ञी सर्वार्थसाधनी समाप्ता।

The MS. ends (foll. 130*b*—131*a*):

आर्यमहासाहस्र° आर्यमहामयूरी . . . पञ्चमहारक्षासूत्राणि समाप्तानि ॥ ये धर्मा° देयधर्मो ऽयं प्रवरमहायानयायिनः शाक्यभिक्षु श्री लक्षणसिंहपालस्य यदत्र पुण्यं° &c. ॥ संवत् ६५२ प्रथमाफलगु[1] न स्य चतुर्थ्यां तिथौ धनिष्ट नक्षत्रे आयुष्मन् योगे शुक्र वासरे ॥ श्री यंग्रचित्र मुकुट्यां न कार – – – –[1] गोत्र – शाक्यभिक्षु श्रीलक्षणसिंह पाल – – श्रीपञ्चरक्षा पुस्तकं . .

Of the remaining line only a few letters can be made out. It referred apparently to the reading, preservation and ownership of the book.

An additional leaf, not numbered, but apparently in the same writing as the rest of the MS., bears a short inscription, much faded, beginning संवत् ५२, and possibly referring (in a vernacular?) to a ceremonial use of the book.[2]

As in the Calcutta MSS. (Rāj. Mitra, *l.c.*), each *sūtra* has a vignette of the corresponding goddess:—

1. *Mahā-sāhasrapramardinī.* Blue body, eight-handed; wearing tiara, seated on (?) two figures, yellow and also wearing tiaras.

2. *Mahā-māyūrī* (fol. 38*b*). Yellow body, eight hands, wears five-pointed tiara.

3. *Mahā-śītavatī* (fol. 87*b*). Green body with six hands; three faces, one red.

4. *Mahā-pratisarā* (fol. 91*b*). White body with eight hands and three heads, one of which is yellow.

5. *Mahā-mantrānusāriṇī.* Red body with ten hands; apparently three heads.

Most of these figures are seated on thrones, with blue backgrounds showing a 'rain of flowers.' The hands hold appropriate emblems.

The binding boards are similarly illuminated:—

One contains a stūpa with attendants, and in side compartments princes with attendants in adoration.

The other board, of which the colours have been much obliterated, has figures apparently of the five Tārās. See D. Wright's 'Nepal,' plate vi.

545.

Or. 3346. — Foll. 67 (with an additional leaf possibly intended as a cover, and bearing a *namaskāra* in a later hand); palm-leaf, with the exception of foll. 1—9, 39, 41, 60, 63, which are modern yellow paper supply; fol. 23 is missing; on the other hand there are two copies of fol. 29, a paper copy (from another MS.) accompanying the palm-leaf, which is considerably broken; 5 or 6 lines; 22 in. by 2 in.; dated in the reign of Vigraha Pāla of Bengal (11th cent.). [C. Bendall.]

The same work.

The text agrees with that of no. 544 except in the second charm (*Mahā-mayūrī*), which in this MS. has introductory matter extending over a whole leaf, the actual sūtra (*evam mayā śrutam*°) commencing at fol. 21*b*, l. 3.

[1] These letters are indistinct, owing to the fading of the ink on this last leaf.

[2] On the same leaf are numerous short groups of letters, &c., in fresher ink, clearly made by later scribes to try their pens.

Colophon:

महारक्षा महामन्त्रानुसारणी महाविद्याराज्ञी समाप्ता ॥ १ ॥ ये धर्म्मा॰ । देवधर्म्मों (*sic*) यं प्रवरमहायानयायिन परमोपासक शौवावि सुतस्य अभ्भितोकस्य यदत्र पुण्यं॰ । परमेश्वर परमभट्टारक परमशौगत (*sic*) महाराजाधिराज श्रीमद्विग्रहपा[ल[1]] देवस्य प्रवर्धे[मानविजय]राज्ये [about 15 indistinct *aksharas*] सम्वत् । २६ आशाढ दिन २४ ॥

There were three sovereigns called Vigraha-pāla in Bengal between A.D. 910 and 1090. From the great similarity, however, between the writing of this MS. and that of the Cambridge MSS.[2] written during the reigns of the two kings intervening between Vigraha Pāla II. and III., it is safest to assign the MS. to one of these reigns, which brings the writing of the MS. to either A.D. 1015 or 1100.[3]

546.

Or. 2206.—Foll. 162; 5 lines; 13 in. by 3½ in.; characters in gold-coloured paint on stout black paper; in the reign of Jaya-Sadāśiva-malladeva (*circa* A.D. 1576) of Nepal; traces of a coloured pattern remain at the edges of the leaves.[4] [Dr. Wm. Wright.]

Another copy.

Colophon (fol. 162*a*):

पञ्चरक्षासूत्राणि समाप्ता[नि] ॥ ये धर्म्मा॰ देयधर्म्मों ऽयं प्र॰ महायान॰ परमोपासक-शाक्य[5] भिक्षु श्रीमयाकीर्त्तेर्यदत्र पुण्यं॰ ॥ ॥ महाराजाधिराज परमेश्वर परम भट्टारक श्री २ जयसदाशिव मल्लदेव प्रभुठाकुल [*sic*] विजयरा[fol. 162*b*]ज्ये ॥ दानपति श्रीकाष्टमण्डप महानगरे चैत्र मुकुटि तोतक श्रीमञ्जुश्री नक विहार खंडा चोक[6] गृहावस्थित: शाक्यभिक्षु श्री मयाकीर्त्ति जनस्य माता कमललक्ष्मी भार्य (*sic*) जयलक्ष्मी तस्य पुत्र शाक्यवंशावतारमणिक अतिजयपुत्री जयकीर्त्ति जत्रने (?) सहानुमते मयाकीर्त्ति जउत्ता-पच्छगन कनक चूर्णित कृत ग्राह आगतो यं पञ्चरक्षा पुस्तकं वर्णाक्षरं लिखित अमोघपाश लोकेश्वर पतिमा[7] कृत । मह चा कर्मकारेण अनि श्रद्धा शूक्रे चेत मा ॥ ॥ अत[:]परं देश भाषा । दानपति मया कीर्त्ति जउत्तापच्छ

[Half a line of Newari follows, only partially legible.]

On the writing, which constitutes an archaistic revival, and the class of ornamented Nepalese MSS. to which this belongs, see Cat. Buddh. Skt. MSS. at Cambridge, pp. xxxi.—xxxiii.

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[1] *A secunda manu.*

[2] See Camb. Cat., pp. ii., iii., xxv., pl. ii. 1, and the Table of Numerals.

[3] Cunningham (A. S. Ind., xv., 154) suggests 30 years as the probable collective duration of the reigns of Naya-pāla and Vigraha-pāla III. But Nayapāla, as we now know from the Cambridge MS. above cited, reigned at least 14 years; consequently if, as Cunningham supposes, Mahipāla died *c.* 1060, the present MS. must be at least as late as 1100, and possibly somewhat later. On the whole, therefore, the date A.D. 1015 (Vigrahapāla II.) seems rather more probable.

[4] Compare Cat. B. Sk. MSS. at Cambridge, p. 69.

[5] *sākri*, MS.

[6] Compare Camb. Add. 1623, a similar MS. with similarly worded colophon. Cat., p. 141—43.

[7] Read *pratimā*, 'image.'

ADDENDA.

547.

Add. 5354, 5355 a, b. — Foll. 124, 38; 13 lines; 15 in. by 6 in.; Nagari of 18th cent. Accents marked in red ink.

[Col. Polier.[1]]

अथर्ववेदसंहिता

ATHARVAVEDA-SAṂHITĀ.

Critically edited by Roth and Whitney, Berlin 1855-6.

548.

Add. 5355 c. — Foll. 33 (40—72); 13 lines; 15 in. by 6 in.; Nagari of 18th century.

[Col. Polier.]

बृहत्सर्वानुक्रमणी

BṚIHAT-SARVĀNUKRAMAṆĪ.

An index to the Atharvaveda.

Begins:

ब्रह्मवदं नमस्कृत्य दुर्गां विघ्नेश्वरं गुरुं । °

Ends:

°मुनिरपश्यदिति ॥ इति ब्रह्मवेदोक्तमंत्राणां बृहत्सर्वानुक्रमणी सम्पूर्णा ॥

[1] Regarding this collection, see p. 1, note.

549.

Add. 5355 d.—Foll. 63 (74—136); 14 lines; 15 in. by 6 in.; Nagari of 18th century.

[Col. Polier.]

गोपथब्राह्मणम्

GOPATHA-BRĀHMAṆA.

Somewhat imperfect at end.

A Brāhmaṇa of the Atharva-veda, published in the *Bibl. Indica*.

The MS. breaks off with the words एकैक त[स्माद्], occurring in Prapāṭh. vi., § 6 (= p. 166. 18 of the printed text).

550.

Or. 2279. — Palm-leaf; foll. 136; 13 in. by $2\frac{1}{4}$ in.; 7 lines; hooked Nepalese writing, dated [Nep.] Saṃvat 313 [figures retouched, if correctly =] A.D. 1193.

पिङ्गलामत

PIṄGALĀMATA.

From the Jayadrathādhikāra of the Brahmayāmalatantra.

A tantric work, in some nineteen sections (*prakaraṇa*), followed by several additional chapters (see below).

The Piṅgalāmata is quoted by Hemādri, Raghunandana, and Viṭṭhala Dīkshita (Aufrecht, C. C.).

The Jayadratha-yāmala is cited in the Mantraratnāvalī (Eggeling, Cat. I.O., p. 887, no. 253).

A tantric work calling itself Jayadratha-yāmala also occurs in the library of the Mahārāja of Nepal, and is described by Pandit Haraprasād Shāstri in his Catalogue.

The Brahmayāmala is the first of seven tantric compilations called *yāmalas*, of which the Rudrayāmala (see no. 140*c* above) is the third.[1]

Begins: ओं नमो भैरवाय ।

पिंगल उवाच ।

सर्वेषां लक्षणं देव आगमात्प्रतिपद्यते ।
आगमो लक्षणो यतो नेति वा वद मे प्रभो ॥
आगमस्यास्य देवेश संबंधः कथमुच्यते ।
साधक व्यक्तिहेत्वर्थं व्याख्याध्ययनकं वदः[2] ॥

श्रीभैरव उवाच ।

साधु साधु महाप्राज्ञ युक्तं चोद्यम्विकल्पितम् । °

Ch. 1 ends (fol. 4*a*): इति ब्रह्मयामले जयद्रथाधिकारे पिङ्गलामते प्रश्नप्रकरणो नाम प्रथमः ॥

इति पि° जय° व्याख्याप्र° समाप्तं (no consecutive number).

Ch. 2 ends (fol. 11*b*): ब्र° ज° पि° सामान्यलिङ्गप्र° द्वि°

Ch. 3 ends (fol. 15*a*): °ब्र साधनलिंगाधिकारो नाम प्र° तृ

Ch. 4 ends (fol. 33*a*): °प्रतिमाधिकारो°

Ch. 5 ends (fol. 35*a*): °विचित्राधिकारो नाम पंचम प्र°

(5 *bis*, fol. 46*b*): °पीठाधि° प्र° पंचमः

Ch. 6 ends (fol. 60*a*): °प्रास[ाद]ाधिकारो° षष्ठमः प्र°

Ch. 7 ends (fol. 66*a*): °द्वाराधिक°

Ch. 8 begins (*ibid.*): भैरव उवाच । वास्तुशास्त्रं प्रवक्ष्यामि°

It ends (fol. 73*b*): इत्याद्ये जयद्रथाधिकारे द्वादशसाहस्रे पिं° वास्त्वधिकारो°

Ch. 9 ends (fol. 78*b*): इति ज° पिं° नवमः प्र°

After this the numbering of chapters seems to be omitted for a time.

Ch. 17(?) ends (fol. 118*b*): इत्याद्ये ज° पिं° वृषभाधिक° सप्त[दश ?]: प्र°

Ch. 18 ends (fol. 120*a*-*b*): °ध्वजारोहणं नाम अष्टादशः प्र°

Ch. 19 ends (fol. 123*b*): °लिंगाश्रयो नाम एकोनविंश प्र°

The remaining sections (not numbered) deal with *citrārohaṇa* (fol. 130*b*), *mantrāṇām lakshaṇa* (foll. 131*b*—133*a*), *siddhisādhanāćārya* (fol. 135*a*). After this the opening verses of the whole book (*sarveshāṃ lakshaṇaṃ*°) are repeated, ending:

तस्मादागमः श्रोतव्यो व्याख्येयस्तस्य सुव्रते ॥

Colophon:

संवत् ३१३[3] द्विराशाढ पूर्णमास्यां ॥ श्रावण नक्षत्रं । बृहस्पतिवासरे ॥ श्री नेपालमाण्डले राजाधिराजपरमेश्वरः श्री ऊर्ध्वपट्टकेः श्रीमत् श्रीलक्ष्मीकामदेवस्य विजयराज्ये श्री यम्बूक्रमायां मखनटोल्लकाधिवासिनः द्विजवर्यैः श्री आनन्द श्रमणस्य(:) पिंगलामत आगमपुस्तको ऽयं ॥

551.

Or. 2183, 2182.—Foll. 61, 87; 8 and 9 lines; pt. 1 (Or. 2183), 13 in. by 4 in.; pt. 2, 16½ in. by 5 in.; Bengali writing, pt. 1 dated Śaka 1794 (A.D. 1872), pt. 2 of similar date.

[Presented by Dr. R. Rost.]

योगिनीतन्त्रं

YOGINĪTANTRA.

A tantra of the Śākta class, in two parts.

[1] Narapatijayāćārya (1176 A.D.). Eggeling, Cat. I.O., p. 1110.

[2] Read °ध्ययनं वद. The unmetrical क appears to be marked for deletion.

[3] Ink of figures somewhat retouched. Āśāḍha was not intercalated in this year.

Printed at Calcutta (second edition), 1897. See also Eggeling, Cat. I.O., p. 866. Pt. 1, ch. 1—9 are briefly summarized by Rāj. Mitra, "Notices," vi. 278 (no. 2213).

Pt. 1 (Or. 2183) in 19 chapters.

Begins :

कैलाशशिखरारूढं शङ्करं परमेश्वरं । °

Ends :

° परनरे यथा ॥ इति श्री योगिनीतन्त्रं देवीश्वरसंवादे चतुर्विंशतिसहस्रे पूर्वगङ्गा नाम ऊनविंशः पटलः ॥ शक १७६४ सकाब्दा ॥

Pt. 2 (Or. 2182), *Kāmarūpādhikāra*, chap. 1—10 (incomplete).

Begins : प्रधानमाधार °

Ends :

° पुरुषोत्तमस्य ॥ इति योगिनीत ° कामरूपाधिकारे ° दशमः पटलः ॥

At the end is the signature, in a Bengali hand, of a Bengali, Gopīnātha Śarmā.

552.

Or. 1256.— Palm-leaf; foll. 1—80, 101—163 (81—100 wanting); 2 lines; 15 in. by 1 in.; Oriya writing of the 18th century (?).

अमरकोष

AMARAKOSHA.

With Oriya glosses.

Text begins :

श्रीविष्णवे नमः । यस्य ज्ञान °

Text ends fol. 162*a*.

Then follow eight numbered stanzas in Oriya, and after these two Sanskrit 'scribes' verses.'

553.

Add. 29,217 B.—A paper roll, 2 ft. 6 in. by $9\frac{1}{2}$ in.; dated Vikr. Saṃvat 1852 (A.D. 1796).

[WARREN HASTINGS.]

CONGRATULATORY ADDRESS.

See Persian Cat., Supplement, p. 259.

An address to Warren Hastings, from the inhabitants of Benares, on the result of his trial.

Begins :

श्रीमद्वाराणसी वासि नाना जातीयजनसमूहः श्रीयुत नवाब इमादुद्दौले हिष्टीन् [Hastings] साहेब बहादुरान्प्रतिनिवेदयति ।

Ends :

° भवंतं स्थापयन्त्विति द्विपंचाशदधिकाष्टादशशतसंवत्सरीय फाल्गुनशुक्लसमीयेयं लिपिः ॥

Then follow about a hundred signatures in the Nagari, Bengali, Telugu and Persian characters.

554.

Or. 2788. — A modern compilation, partly from Sanskrit sources, under the general title Rāja-ćaritaya, by Dhammāloka Thera; sufficiently described in the *Catalogue of Sinhalese MSS.*, p. 117.

POST-ADDENDA.

555.

Or. 4810.—Thin wooden sheets; foll. 40; 6 lines; 13¾ in. by 2¾ in.; good Bengali writing of about 1700 A.D.

सात्वततन्त्रम्

SĀTVATATANTRA.

A treatise, couched in the usual Tantrik style, on the mythology and cult relating to Vishṇu-Kṛishṇa.

Begins:

ॐ श्रीकृष्णायनमः ॥ ॥ यएकोभगवानकृष्णः सृष्ट्यादौबहुधेयते। तमहंशरणंयामिपरमानन्दविग्रहं ॥

The work consists of 9 *paṭalas*, which end respectively on fol. 4*a*, 10*a*, 13*a*, 17*a*, 20*a*, 31*b*, 34*a*, 36*a*, and 39*b*.

It ends (fol. 39*a*):

इत्येतत्कथितंविप्रतन्त्रंसात्वतमुत्तमं ॥ विष्णुभक्तजनानाजीव्यंसर्व्वसिद्धिप्रदायकं । श्रवणात्कीर्त्तणादस्यकृष्णेभक्तिर्हिजायते ॥ भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते । यतोभगवताप्रोक्तंतस्यभक्तिविवर्द्धनं॥ तन्त्रेस्मिन्कथितंविप्रविराट्सम्भवमुत्तमं। अवताराश्चश्रीविष्णोः [सम्पूर्णांसकलाभिदा भक्तिभेदश्चभक्तानांलक्षणञ्चपृथग्विधं । युगानुरूपंश्रीविष्णोः added by a later hand] सेवयामोक्षसाधनं ॥ विष्णोर्न्नामसहस्रञ्चनाममाहात्म्यमुत्तमं । विष्णोर्न्नाम्नोवैष्णवानामपराधः सनिष्कृतिः ॥ सर्व्वसाररहस्यञ्चतन्त्रोत्पत्तेश्चकारणं । हिंसाविधिनिसेधश्चतत्वप्रश्नानुसारतः ॥ यन्नामैकंकर्न्नमूलंप्रविष्टंवाचाविष्टंचेतसानुस्मृतंवा । दग्ध्वापापंशुद्धसंशान्तदेहंकृत्वासाक्षात्सन्निधत्तेऽनवद्यं ॥ तस्माअनन्तायजनार्द्दनायवेदेरिताकर्म्मगुणाकराय । महानुभावायनिरञ्जनायनित्यानुलाभायनमोनमस्तु ॥ ० ॥ इतिश्रीसात्वततन्त्रेशिवनारदसम्वादेशिवप्रोक्तेगणेशलिखितेनवमः पटलः समाप्तः ॥ ० ॥ यथादृष्टेत्यादिनादोषनिवृत्त्यर्थेंश्रीगुरुचरणारविन्दाय नमः ॥ ० ॥

After this follow the first verses of a treatise on the cult of Vishṇu, which the scribe has not completed.

A MS. of this work is briefly described by Rajendralal Mitra, *Notices of Skt. MSS.*, no. 1086. A commentary is mentioned by Oppert, *Lists of Skt. MSS. in Southern India*, ii., p. 269 (no. 4216).

556.

Or. 5210.—Foll. 10 (1—8, 10—11); 10 in. by 4⅝ in.; 17 lines; Jain Nagari of the 18th century. [H. JACOBI.]

ज्योतिषसारोद्धार

JYOTISHASĀRODDHĀRA OF HARSHAKĪRTI SŪRI.

The first section of a compendium of astrology. When complete this MS. apparently contained 385 *ślokas*.

On Harshakīrti see R. G. Bhandarkar's *Report on the Search for Sanskrit MSS.* 1882-3, p. 43.

Begins:

॥ श्रीसद्गुरुभ्योनमः ॥ तंनमामिजिनाधीशं। सर्वज्ञंसर्व्वसिद्धिदं । प्रतिविंबतमाभातिं। जगद्यद्ज्ञानदर्प्पणे ॥

It ends:

श्रीनागपुरीयतपोगर्छे॥ राज्यःश्रीचंद्रकीर्त्तिसूरिवराः । तच्छिष्य हर्षकीर्त्तिसूरिः संकलितवानेन ॥ ८५ ॥ इतिश्रीभट्टारिकश्रीहर्ष-

कीर्त्तिसूरिसंकलितेश्रीज्यो । तिषसारोद्धारेस्वरोदयविचारं: समाप्तोयं ॥ ज्योतिषसारोद्धारग्रंथ: ॥ ग्रंथाग्रंथ: ॥ ५०० ॥

मुनिनागजसारेणालेखि । ज्योतिषसारोद्धारशास्त्रमिदम् । श्रीपल्लिकापुरे ॥ आचंद्रार्कंचिरंनंदतुलेखकपावकयो: ॥ कल्याणमालाआविर्भवंतु ॥ श्री: ॥

Gajasāra may be the pupil of Dhavalaćandra and author of the Ćaturviṃśatidaṇḍaka-stotra mentioned in Peterson's *Third Report*, App., p. 212.

A MS. of the whole work is described in Eggeling's Catalogue of the Skt. MSS. in the India Office, p. 1063 f. (no. 3001).

557.

Or. 5419.—Palm-leaf; foll. 83; 8 to 10 lines; 15 in. by 2¼ in.; Sinhalese character of the 19th century.

दैवज्ञकामधेनु

DAIVAJÑAKĀMADHENU OF ANAVAMADARŚANA STHAVIRA (ANOMADASSI SAṄGHARĀJA).

A manual of astrology.

Begins:

नमस्तस्मैभगवतेर्हतेसम्यक्सम्बुद्धाय ॥ प्रतिफलन्तिजगन्तिसमन्ततो । महतियद्भिसनामनिदर्पने । सभगवान्मुनिरोहितसिद्धये । हृदिचिरम्ममगन्धकुटीयताम् ॥ अनुगतजिनशिष्टैर्भ्रे[1]ह्यवंशैकदृष्टिर्मुनिरणवमदर्शीपारदर्शीकलानाम् । प्रणयतिसकलासद्ग्रन्थसारार्थदोग्धिं । विबुधजननिशेष्यन्दैवविन्कामधेनुम् ॥ ईश्र्यापिशाचीचफलात्मभाजा । निन्दन्तियेतेपुममास्तिनास्ता । आराधकोहम्महतान्तुतेषाम् । येत्र श्रमज्ञाश्चपरार्थकाम: ॥ प्राच्यैर्वराहमिहिराद्यभिरभ्ययायी । व्याशेन यच्चरितमम्बरगोचरानाम् । संहृत्यतत्प्रथममत्रविभावयामी । संस्थानसंस्करणनिर्णययुक्तियुक्तम्[2] ॥

On the author see the Catalogue of Sinhalese MSS. in the British Museum, pp. 71 f., and De Alwis, *Catalogue of Sanskrit, Pali, and Sinhalese Literary Works*, i., 33 ff.

The work consists of three *prakaraṇas*, termed *Ćaritap*°, *Ādeśap*°, and *Maṅgalyavidhānap*°, each in 10 *adhyāyas*. The *adhyāyas* are styled *sāmānyavidhi* (fol. 3*b*), *ādityaćarita* (4*b*), *ćandrać*° (7*a*), *bhaumać*° (11*b*), *budhać*° (14*a*), *jīvać*° (14*b*), *śukrać*° (16*b*), *śanić*° (17*b*), *rāhuć*° (18*b*), *saṃkīrṇać*° (21*a*); *sāmānyādeśavidhi* (23*b*), *āyurdāyādeśa* (25*b*), *daśāvipākād*° (27*b*), *ashṭakavargād*° (30*a*), *yogaguṇād*° (31*a*), *aṅgalakshaṇād*° (34*b*), *dehotpādād*° (36*a*), *svapnād*° (37*b*), *tiryakćaritād*° (38*b*), *saṃkīrṇād*° (41*a*); *sāmānyavidhāna* (49*a*), *doshaśuddhiv*° (50*b*), *garbhadaśāv*° (53*a*), *kaumāradaśāv*° (54*b*), *śikshādaśāv*° (59*a*), *yauvanadaśāv*° (61*b*), *upabhogadaśāv*° (65*b*), *upaćayadaśāv*° (71*a*), *vīradaśāv*° (73*b*), *saṃkīrṇadaśāv*° (76*b*).

Colophon:

इत्यनवमदर्शनस्थविरस्यकृतौदैवज्ञकामधेन्यावेमङ्गल्यविधानप्रकरणन्नामतृतीयम् ॥ विश्रामद्वीपभूमिग्रहचरितफलंग्रन्थसिन्धूपगानामादेशग्रन्थचिन्तातपविवशधियान्निर्वृतिस्वर्गगङ्गाभास्वद्रत्नावलीयंविविधविधिमयालंकृतौसस्पृहानं सन्तुष्यैकस्यनस्यात्सुचिरमनुभृता दैवविन्कामधेनु: ॥ ग्रहगणितविधानंतत्फलंजातकाख्यंविधिमपिच निमित्तं सत्क्रियानां विधानं स्पृहयितुरलमेकेणैवशास्त्रेनवेत्तुम्परिलघु लिखितोयंदैवविन्कामधेनुम्[3] [*sic*] ॥ सिद्धिरस्तु *etc.*

558.

Or. 5292.—Palm-leaf; foll. 27; 9 lines; 13¾ in. by 2 in.; poor Sinhalese writing of the 19th century.

बिम्बमान

BIMBAMĀNA.

A chapter on religious architecture,[4] said to be extracted from a Gotamīya ascribed to Śāriputra.

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[1] Read *bra-*.

[2] The metres of these verses are successively *drutavilambita*, *mālinī*, *trishṭubh*, and *vasantatilakā*.

[3] The metres are *sragdharā* and *mālinī*; but the text is corrupt.

[4] The commentator explains *bimbamānavidhi* as *sarvajña-pratimā-pramāṇa-vidhiya*.

I. Foll. 1—8. An excerpt from the Bimbamāna (=*Keśāntañcetyādi*, foll. 12 ff.), with Sinhalese gloss after every word.

II. Foll. 9—26. The Bimbamāna, with each verse of text followed by a Sinhalese *sanne*.

Begins:

नमस्सर्वज्ञाय ॥ आपाण्डुगण्डमरुणाधरमायताक्षिम् भू[1]चापचारुचतुरस्मितमिन्दुकान्तम् माराङ्गनावदनपंकजमभ्यहारि येनावधूतमवतात्सुगतस्ययुस्मान्[2] ॥

Colophon (fol. 26*a*):

इतिशारिपुत्रश्रुतेबिम्बमानम्समाप्तम् ॥

[1] Read *bhrū*-.

[2] The metre is *vasantatilakā*. For the reference see Lalitavistara, xxi. For the 'benedictive' -*tāt* see Pāṇini, VII. i. 35; Whitney (Skt. Gr. §570*c*) says that no instances of this usage are quotable.

A few verses are appended, which treat of the characteristics of various deities, prayers, &c.

559.

Or. 5291.—Palm-leaf; foll. 33; 7 lines; $18\frac{1}{4}$ in. by 2 in.; Sinhalese writing of the 19th century.

I. Foll. 1—24. Another copy of the Bimbamāna, with similar *sanne*.

Colophon (fol. 24*a*):

इतिगोतमीयेसारिपुत्रश्रुतेबिम्बमानम्समाप्तम् ॥

Following this are a few verses on like topics, partly identical with those appended to Or. 5292.

II. Foll. 25—33. A Gṛihakarmavidhi, or rules to be observed in building, in Sanskrit and Sinhalese.

INDEX I.—TITLES OF WORKS.

ARRANGED in order of the Indian alphabet, and referring to the consecutive numbers of the MSS. assigned in this Catalogue.

INDEX II.—AUTHORS (WITH WORKS).

The figures refer to the number of the MSS.

INDEX III.—GENERAL INDEX.

(Containing names, words, &c., not comprised in the foregoing Indices.)

Printed in the order of the English alphabet, and referring both to nos. of MSS. (thick figures) and to pages.

NUMERICAL INDEX.

SHOWING THE CORRESPONDENCE OF THE NUMBERS BY WHICH THE MANUSCRIPTS ARE DESIGNATED WITH THE NUMBERS UNDER WHICH THEY ARE DESCRIBED IN THE PRESENT CATALOGUE.

* [7219 is misprinted on p. 69, for 7129.]

* Misprinted (p. 29) as 23,486B.

* P. 66, col. 2, Or. 2155 is a misprint for 2153.

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